

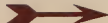
THE  
Juvenile Instructor

VOL. 63

NOVEMBER, 1928

NO. 11





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## THE JUVENILE INSTRUCTOR, Vol. 63, No. 11

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## VARY YOUR DINNERS WITH FISH AND EGGS

It is easy enough to build a dinner once you have selected the main dish, but it is difficult to get enough variety into that particular element of the meal. In order to get away from the round of steaks and chops, substitute fish or eggs. By combining either with milk, you have a dish rich in food values.

Be sure you use Carnation Milk for all cooking, as you must have a dependable milk supply. Carnation is always fresh, pure, and double-rich whole milk.

### BAKED EGGS A LA CARNATION

1½ tsp. butter, 1½ tsp. flour, ¼ tsp. salt, ¼ tsp. pepper, ½ cup Carnation Milk, ½ cup water, 4 to 6 eggs, buttered bread crumbs. Make white sauce of butter, flour, seasonings and Carnation diluted with water. Pour into shallow baking dish. Cover sauce with eggs, being careful not to break yolks. Sprinkle buttered bread crumbs over top and bake in moderately slow (325°F.) oven until eggs are firm. Garnish with parsley.

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Trustingly of the deathless years.

It makes immortal day so real,  
And brings the far unseen to view;  
It holds truth with a grip of steel,  
And the good, and beautiful too.

It is the nerve and strength of will,  
And gives a high purpose to life;  
It makes the finest ideals win  
In the world's fierce warfare and strife.

It is the throbbing heart of hope,  
And turns dark despair to good cheer;  
It heartens those who waver and grope,  
And puts to flight tormenting fear.

It is the vital breath of prayer,  
And lifts desire to Heaven's goal;  
It is the worshipper's native air,  
And passport to the pure abode.

It's a glimpse of the great white throne,  
And quickens every heart beat;  
It sets aflame the noble souls  
Who move Godward with steady feet.

It's the citadel of the soul,  
And the secure guard of the heart;  
It's the life of life, and more;  
It is faith!—Faith must not depart.

—*Nephi Jensen.*



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**A THANKSGIVING PROSPECT**



# The JUVENILE INSTRUCTOR

Vol. 63

NOVEMBER, 1928

No. 11

## The Story of the Ages

Theme of the Conference of the Deseret Sunday School Union, held in the Tabernacle, Salt Lake City, Sunday evening, October 7, 1928.

*Recital by First Assistant General Superintendent, Stephen L. Richards.*

Trumpeters appear in tableau and play before the congregational recital of the "prologue."

Prologue: Recitation by the congregation.

"Hear O ye heavens, and give ear O earth, and rejoice ye inhabitants thereof, for the Lord is God, and beside Him there is no Savior: Great is His wisdom, marvelous are His ways, and the extent of His doings none can find out. His purposes fail not, neither are there any who can stay His hand; From eternity to eternity He is the same, and His years never fail."

\* \* \* \*

"For behold, this is my work and my glory; to bring to pass the immortality and eternal life of man."

### THE STORY OF THE AGES

Verily, the Lord is God, and beside Him, there is no Savior; there is none to stay His hand, from eternity to eternity He is the same. And His great purpose is to bring to pass the immortality and eternal life of His children.

This conception of the majesty of God is being constantly impressed upon the hearts of the youth of Zion.

In order that our splendid army of boys and girls who, each Sunday morning worship in our school may gain an intimate knowledge of the manner in which the Lord has dealt with His children even from the be-

ginning of time unto the present; in order that they may look with understanding hearts toward the events which are yet to transpire preparatory to the coming of the Lord in His glory, the story of the ages is kept constantly before them. To the little ones that can barely lisp "Our Father which art in Heaven;" to the budding youth; to the venerable fathers and mothers—this impressive story is being told and retold with never failing interest and newness.

In this manner, the future standard bearers in Zion are being inspired to cleave unto the Truth, to perpetuate the teachings of their fathers—and to make more magnificent and resplendent this temple, which has been erected in the last days and to which all nations must flow—this temple of righteousness. In this work of salvation you twenty thousand teachers are playing a noble part. You are they who are impressing the youth of Zion with their responsibilities and opportunities. It is you who are making them feel that they must keep high the torch of enlightenment to the world—dispel darkness, and assist in bringing about the salvation of the human race.

For as has been written it is "my work and my glory to bring to pass

the immortality and eternal life of man."

As the guiding and directing power in this great Sunday School program stands the Priesthood of Almighty God.

In a manner befitting the age, comprehension and ability of each child to assimilate the truths of the Gospel, the courses of study are outlined under the personal direction and supervision of the General Authorities of the Church. This process of soul development bears the stamp of the Priesthood, by whom all spiritual activities must be countenanced if they are to receive Divine sanction and approval.

Thus the course of study as prescribed by the Priesthood has a definite purpose. As teachers, you and I are charged with the enviable and important responsibility of establishing in the souls, hearts and minds of the youth of Zion an unquestioned faith in the divinity of this modern day movement, initiated by the Prophet Joseph Smith. In humility and reverence we accept this responsibility—this partnership with God in bringing about His purposes, for truly "eye hath not seen, nor ear heard, neither hath entered into the heart of man the things which God has prepared for them that love Him." To love Him is to serve Him.

And now, fellow Sunday School workers, here and among the nations of the world, may our endeavor to promote the exaltation and salvation of the youth be so genuine, so sincere, so unrelenting—may it be so intelligently directed and actuated by such high impulses that this Kingdom, set up in the last days, shall not perish from the earth, shall not be given to another people, but shall endure forever.

In all soberness we have accepted this mission: to assist in bringing to pass the fulfillment of that glorious promise. To that end may we here and now rededicate ourselves to that

service so rich in enduring compensation, and may the Lord bestow His benedictions upon our efforts. And may our faith never waver in the ability and the willingness of the youth of Zion to carry on this work to its promised consummation.

And now to the story of the ages:

The beginning is had with the beautiful scene which has its setting in the Garden of Eden, where the Lord began the execution of the eternal plan whereby man may gain for himself ultimate supremacy.

In picture and in story the events in Paradise are portrayed—the coming of man, the selection of his helpmate, the state of innocence, and then the laying of the foundation for that great principle of all human progress—free agency. There stand our first parents in the presence of God. They are face to face with the great problem: Shall we remain in this state of innocence and inactivity or shall we select the more arduous yet more profitable and exalted plan involved in mortality?

Future generations trembled in the balance. *Your* salvation and *mine*; the glory of God; the perpetuation of the race; the immortality of the soul—all hung upon that one decision. It was made! Hand in hand they turned their backs upon beauty, ease, stagnation and rest, and entered upon the great adventure of life with all its trials, hazards and perplexities. Adam and Eve laid the foundation of the race and planted the seeds that were to flower and come to fruition—just as had been planned and predicted by the Author of our salvation.

Events crowded rapidly upon each other. Men began to till the soil and engage in other pursuits. They loved and they hated. They worshiped and they profaned, according to their attitude toward the teachings enun-

<sup>1</sup>Adam at the Altar.

(Footnotes indicate tableaux).

ciated by that great patriarch.<sup>1</sup> For no sooner had Adam entered upon the stirring conquest than he bowed in reverence before the altar which he had erected and from which arose the first incense in recognition of the submission of man to Deity.

Nations sprang into existence. Lines of cleavage were established. Racial traits began to assert themselves; nationalism had its beginning.

To the warnings and teachings by holy men, people turned a deaf ear. They sought the pleasures of life. They were content with the material. All impulses toward the spiritual were deadened and "God repented that He had made man."

There now arose another man<sup>2</sup> of destiny who proclaimed the destruction of the world, man and all living things. Out of that world-wide deluge emerged Noah and his immediate family; and it was from this renewed beginning that were to come the future nations of the earth.

Why is man so prone to smite the hand that feeds him? Why should he fall back so readily into the worship of false Gods? For scarcely had men begun to resume their wonted activities when the spirit of idolatry seized their hearts. The heavens were darkened with the smoke that rose from a thousand altars dedicated to heathen gods. Was there no one who would stand out in rebellion against this debasing practice? Who would come forth to save mankind?

Out from Chaldea arose that man of promise. Aroused and indignant at the corruption of his people, saddened by the debauchery into which his race had fallen,<sup>3</sup> Abraham walked out into the desert with God. Out of the clouds came his call.

"Behold I will lead thee by my hand and will take thee to put upon

thee my name even the Priesthood of thy father."

For verily was not this the same Adam of whom it had been said that he was numbered among the great intelligences even before the beginning of time and from whom the Lord was to choose His leaders? Through spiritual eyes Abraham beheld the unnumbered hosts that would call him father,—as numerous as the stars in heaven, as countless as the sands upon the seashore.

And even as the father of the race had willingly abandoned luxury for the contest of life, so, too, Abraham went out into the unknown, led by the hand of God. The purposes of God fail not. Abraham talked with the Father of all and learned of that purpose.

From Abraham came Isaac through whom the promise was to be fulfilled; a youth of nobility and understanding<sup>4</sup> who sought the ways of the Lord.

Jacob wrestled with the Lord for a promise and that self-same night Israel had its birth.

Now comes Jacob with his twelve sons. And then Joseph, the future ruler of a nation. How beautiful in its simplicity is the story of his humble beginning in the land of the Pharaohs. We behold him in the role of interpreter of dreams<sup>5</sup> in a prison cell, then before the mighty Pharaoh, foretelling the story of Egypt's impending prosperity to be followed by want and despair.

The doors which held him captive are opened. The sceptre of power is in his hands. He enters upon his remarkable career of influence and fame.

Despite his contribution as a veritable Savior to his adopted country, when he had passed from that scene of action, new rulers came "who knew not Joseph;" and upon the

<sup>1</sup>Noah.

<sup>2</sup>Abraham.

<sup>4</sup>Jacob's Dream.

<sup>5</sup>Joseph (The Interpreter).

people of Israel were placed the shackles of bondage. Four hundred years their smothered cries rose to heaven, but not until the great deliverer came did they receive their freedom from the unyielding taskmaster.

How impressive, how stirring, how dramatic is the story of Israel's exodus<sup>6</sup> under the guidance of that great leader of all times, Moses. Amid the hallelujahs and the sounding of timbrels came the law from the mount; Moses brings to his people the Decalogue, written by the finger of God.

On Sinai the sublime conception of God's supremacy and the purpose of creation were portrayed in vision to the great law-giver, who makes record of that historic, impressive incident as he stood face to face and conversed with the God of Israel.

"And it came to pass, as the voice was still speaking, Moses cast his eyes and beheld the earth, yea, even all of it; and there was not a particle of it which he did not behold, discerning it by the Spirit of God.

"And he beheld also the inhabitants thereof, and there was not a soul which he beheld not; and he discerned them by the Spirit of God; and their numbers were great, even numberless as the sand upon the seashore.

"And it came to pass that Moses called upon God, saying: Tell me, I pray thee, why these things are so, and by what thou madest them.

"And the Lord God said unto Moses: For mine own purpose have I made these things, for behold this is my work and my glory to bring to pass the immortality and eternal life of man."

In these words God made clear to Moses the definiteness of the plan of creation; the entire sweep of the world's happenings; and the unanimous purpose which actuated

the Father in creating and placing man upon the earth.

Israel is in the wilderness. There follows a period of regeneration; the forty years sojourn serves as a school master to purify, educate and refine the chosen race.

The promise is about to be fulfilled—the land of Canaan is beckoning. Again Israel stands at the cross roads. Joshua—that military hero—that thundering exponent of righteousness—issues his memorable edict to those who are about to enter into their haven of rest. "O Israel choose ye this day whom ye will serve. As for me and mine house we shall serve the Lord."

Men of God sat upon the judgment seat and ruled the affairs of Israel until the vanity of man, seeking to emulate the example of the world, clamored for a king. The pomp and splendor of heathen nations had blinded the eyes of Israel. Out of obscurity—from the fastnesses of Judah—emerged the magnificent, stately youth, David<sup>7</sup>, unafraid, and undefeated, into whose wounded ears came the deft from the arrogant Philistine. Israel was not to be insulted. David accepted the challenge and won for himself undying fame; for his people, regeneration; and a return to the God that led their fathers out of bondage. As king he cemented the broken parts, bound up the wounds, and re-established the unity of Israel.

Was he not of noble birth? Did there not flow in his veins the blood of that<sup>8</sup> beautiful character the story of whose fidelity and loyalty will forever stir the hearts of men as long as they are devoted to an ideal? What sweeter words ever came down to us than the pleading of Ruth to Naomi: "Entreat me not to leave thee nor to return from following after thee; for whither thou

<sup>6</sup>The Lawgiver.

<sup>7</sup>David.

<sup>8</sup>Ruth and Naomi.

goest I will go and thy God shall be my God."

(Song: "The Lord Is My Shepherd.")

Ruth's noble character was later to find expression in the "Sweet Singer of Israel," whose psalms will forever charm, delight and exalt.

But Israel was soon to drink of the dregs of disillusionment. Forgetting her pledge and her promise, unmindful of her destiny, she fell into error. Beaten and scourged she was scattered among the nations, a symbol of neglected opportunity.

Leaving Israel let us turn to another picture. The purposes of the Lord fail not, neither are there any that can stay His hand.

Were His purposes to be defeated? Were His chosen people to be annihilated—forgotten? Were the powers of the adversary to succeed in thwarting the plans and purposes of God? Israel was in sackcloth and ashes. But lo, out of the city of Jerusalem comes forth a prophet warning the people of coming disaster! But they listen not. They cast him from them.

Far out beyond the vision of men, safe in isolation, lay a continent, preserved for a purpose. Lehi, following the notable example of other men of God, abandoned his native city with its allurements and attractions. Spurred on by an unfaltering trust, led by the unfailing inspiration of the One who had called him, he sought the safety of solitude.

Upon the shoulders of Nephi<sup>20</sup> falls the mantle of authority. Under his masterful leadership the unknown seas are charted and the foundation of a new race laid in this newly discovered land of promise.

How history repeats itself! How prone are men to forget! How easily they seek the transitory things of life! How readily they fail to appreciate eternal values! In constant

conflict and combat the Nephites and Lamanites typify the unceasing warfare between righteousness and sin—a clash between civilization and catastrophe.

From the walled city prophetic warnings are thundered forth to a people blinded by the sophistries of men. Entreaties to repent fall upon deaf ears.

As the flaming torch<sup>21</sup> is applied to him, Abinadi predicts the awful fate of his people. But they turn not from their pursuit of happiness. They are engrossed in the affairs of the world. They are rushing headlong to destruction.

Let us leave them in their orgy of materialism and cast our eyes eastward.

Organ plays softly, "Holy Night."

Behold a new star sweeps across the heavens, proclaiming the inauguration of a new era—the advent of the King of Kings. Angels' voices<sup>22</sup>, mingle with the adoration of the Wise Men, are paying homage to the Christ child, for at Bethlehem is born Jesus, the son of Mary; the offspring of Deity—the wedding of divinity and mortality.

(Song: "Far, Far Away on Judea's Plains.")

We see Him in the Temple<sup>23</sup> with the wise men; upon the banks of the Jordan; and then in His crucial test for supremacy over temptation; His entry upon His divine ministry; He walks with the lowly; He denounces the ungodly; He calls the fishermen; He sets up His kingdom—not of this world.

We see Him touch the eyes of the blind and they see. The deaf are made to hear. The lame are restored. And the dead are brought back to life. He walks upon the waters; He feeds the multitude.

While the humble and righteous

<sup>20</sup>Abinadi.

<sup>21</sup>The Nativity.

<sup>22</sup>Jesus in the Temple,

<sup>23</sup>Nephi Examining the Plates.



ing Hosannas to His name the wicked have determined upon His death. We behold the man of sorrows brooding over the fate of Israel. "O Jerusalem, Jerusalem, How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

"Behold, your house is left unto you desolate!"

The most mournful words ever uttered by man, a prophecy which had not long to await its literal fulfillment<sup>18</sup>.

We see Him in Gethsemene, where in the depths of agony He resolves to complete His career of heroism and sacrifice. "Thy will, O God, not mine, be done."

(Congregational Song: "O It Is Wonderful!")

The lightnings flash about Calvary, His body is laid tenderly in the tomb, the third day and the triumph over death is complete, for Jesus of Nazareth arises from the tomb—a resurrected immortal being—the master, the Ruler of the universe.

Again He walks among men, reluctant, as it seems, to abandon those into whose hands He had placed the responsibility and the authority to establish righteousness in the earth. For upon that rock He had built His Church.

Peter, who once knew not his Lord, now becomes the Peter of Pentecostal fame. With zeal born of conviction Peter and Paul carry the glad tidings to Jew and to Gentile, for now it is known that God is no respecter of persons. It is the universal plan of salvation.

Although Jesus had withdrawn from the Jews, was His mission on earth complete? Did He not have other sheep which were not of that fold? Had not Samuel, the Lamanite prophet, predicted that this same Jesus, the Crucified One, would

appear among the people of the unknown continent and minister unto them?

What strange phenomenon! Night succeeds night. The sun refuses to rise. Darkness envelopes the earth and consternation seizes upon the hearts of men. What can it all mean? "And it came to pass that as they were thus conversing one with another they heard a voice as if it came from heaven and they cast their eyes around about for they understood not the voice which they heard and it was not a harsh voice, neither was it a loud voice, nevertheless and notwithstanding its being a small voice, it pierced them that they did hear, to the center. Yea, it did pierce them to the very soul and it caused their hearts to burn and their eyes were toward the sound thereof and they did look steadfastly toward heaven from whence the sound came.

"And it said unto them, behold, my beloved son, in whom I am well pleased, in whom I have glorified my name. Hear ye him." And Jesus stood before them.

The astonished multitude prostrated themselves at the feet of the Master and so great was their faith that He did marvelous things among them. No man could write the things that He uttered, no one could depict the glory of His presence.

Though all power was given unto Him, yet He remained the personification of humility<sup>19</sup> for He wept with them and He took their little children one by one and blessed them and prayed unto the Father for them. And when He had done this He wept again. And He spake unto the multitude and saith unto them, "Behold your little ones," and as they looked to behold them they cast their eyes toward heaven and they saw angels descending out of heaven as it were in the midst of fire and they

<sup>18</sup>In Gethsamane.

<sup>19</sup>The Little Children.

came down and encircled those little ones and they were encircled with fire and the angels did minister unto them and the multitude did see and hear and bear record."

His testimony given, His Church established, Jesus departed from out of their midst.

As years rolled on, the frailties of human nature asserted themselves. While in the first generation there were none to be found but righteous men and women they soon submitted to the powers of darkness, and the last sad scene of the glorious history of the Nephitic race is enacted at Cumorah.

Hidden among the caves, Moroni etches the last scene of his people upon the tablets and deposits the sacred history beyond the reach of sacrilegious hands to come forth in the due time of the Lord to touch the hearts of men and to bring them back to a knowledge of the One who had once sojourned among them and had left with them the promise that He would come again in His glory.

Ten centuries pass. Again the Spirit of God moves upon man. Into his heart is planted the spirit of adventure. The bands of the old world are about to burst. Religious intolerance is crushing men's souls. Where is an asylum to which men may flee to breathe the exhilarating air of freedom? Columbus<sup>16</sup> flying in the face of tradition, defying the terrors and fears of men, launches upon the unknown seas to bring back the startling news of the existence of a new world. The shackles are struck. The age of invention and discovery has been launched. The hour of emancipation is at hand. The deliverance of the minds and souls of men from their long endured bondage is about to be achieved. A new nation is in the making with wholesome ideals, with healthy conceptions of human relationships. The

power of the despot is challenged. A nation of free men is born<sup>17</sup>. Written in blood by men of unconquerable spirit, the Constitution of the United States comes forth declaring that "We the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America." It guaranteed to all those coming to its shores that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." At last, intellectual, political and religious freedom vouchsafed to man! (Organ plays "America.")

In what perfect order of logical sequence these stirring events had transpired. Preparations had been made "when the morning stars sang together" for this great day of consummation. Scarcely had the echoes died away from the bells that declared "that all men are created equal and that they are endowed by their creator with certain inalienable rights," when there was born in a humble cottage a boy<sup>18</sup> who was chosen before the world was to assist in shaping the destiny of his fellows. Joseph Smith, the inaugurator of the dispensation of the Fulness of times, had made his advent.

Inquisitive, honest, devoted, he speaks truth from the fountain-head of all knowledge. Out of the heavens comes the answer, for the Father and the Son answer his supplication in person.

Let him tell his own story:

"When the light rested upon me" I saw two personages whose brightness and glory defy all description,

<sup>16</sup>The Constitution.

<sup>17</sup>The First Prayer.

<sup>18</sup>The Vision.

<sup>16</sup>Columbus.

standing above me in the air. One of them spake unto me calling me by name and said, pointing to the other, *This is my beloved son, hear him.*

"I asked the personages standing above me in the light which of all the sects was right and which I should join. I was answered that I should join none of them, for they were all wrong and the personage who addressed me said that all their creeds were an abomination in His sight; that their professors were all corrupt; that they draw near unto me with their lips but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof."

Thus it was made known to man that "a marvelous work and a wonder" was about to be launched. The eternal truth which had been trampled under the feet of men, was again to illuminate their minds and point the way back to the presence of God. The day had come for the fulfillment of the prophetic utterances of John, the Beloved, who, looking into the future, beheld this eventful day, "And I saw another angel fly in the midst of heaven having the everlasting Gospel to preach unto them that dwell on the earth and unto every nation and kindred and tongue and people, saying with a loud voice, Fear God and give glory to Him for the Hour of His judgment is come; and worship Him that made heaven and earth and the sea and the fountains of water."

An angel did come—yea angels did appear unto him—men of authority, who in their day had held the power of the Priesthood, condescended to appear each in his turn, to the youthful prophet and bestow upon him the authority, rights and keys which they themselves possessed. The kingdom of God was established. The Priesthood, without which no man can speak or officiate in the name of the Lord, was again

among men. They were once more clothed with that governing, dynamic authority which emanates from the throne of God. Thus was established the Church of Jesus Christ of Latter-day Saints, the sanctuary of eternal Truth.

Humble men went forth bearing the glad message of the restoration. It fell upon willing ears. "My sheep know my voice." Two of a family and one of a city, following the precedent of all ages, left the things of this world and followed the Great Teacher, whose Gospel of salvation was restored.

The introduction of truth seems always to intensify the aggressiveness of error. Ignorance and superstition shun the Light. They employ the weapon of intolerance. The lash and the torch are applied. Nauvoo is in ashes.

(Organ plays softly, "Come, Come Ye Saints.")

The Saints are driven from their homes. A modern Moses arises". Under Brigham Young's dynamic, persuasive and magnetic leadership, the children of Ephraim seek refuge in the tops of the mountains.

For did not the prophet of Israel behold this day? Did not he utter the words which were to be translated in our own time into an accomplished fact: "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the tops of the mountains and shall be exalted above the hills and all nations shall flow unto it." Here in the valleys of the mountains, surrounded by the protecting arms of these magnificent hills, the people of God are growing into a mighty commonwealth—a people separate and apart—of distinct ideals and objectives, working toward the realization of the kingdom of God upon earth.

And now comes the clarion call

<sup>29</sup>Brigham Young.

unto all Israel. "Hearken unto the Lord," "Love the Lord with all thy heart, mind and strength." "For out of Zion shall come forth the law." From His Church must go forth the truth to the nations of the world. "For the Lord's purposes fail not, neither are there any that can stay His hand."

It is for the youth of Zion to hold high the torch<sup>20</sup>, to lead men back

<sup>20</sup>Holding High the Torch.

into the paths of righteousness, and prepare the world for the return of the King of Kings, who shall come in the clouds to rule over the righteous and hold dominion in the earth, forever and forever, amen.

The Trumpeters appear for the final song.

Congregation sings: "True To the Faith."

### Co-operation vs. Competition

Which shall we be, Co-operators or Competitors? Which do you desire most in life, Co-operation or Competition?

It has been said that Competition is the life of trade. It has also proven to be in many instances the death of man.

Co-operation among the 13 colonies during the days of the revolution, was the means of gaining their independence and laying the corner stones for probably the most powerful nation on the earth; competition among certain elements and forces within this nation may prove its undoing, as has happened with other nations in the past.

Co-operation among the Lamanites and Nephites on this continent, immediately after the ministry of the Savior, resulted in a peace and happiness unexcelled any where; they enjoyed a perfect co-operation and equality in material blessings.

When later Competition succeeded Co-operation, the result was the extermination of the entire Nephite race with its high degree of civilization.

President Young well understood the value of Co-operation, and in his day established co-operative stores, methods, etc. which proved a material blessing to many Latter-day Saint communities.

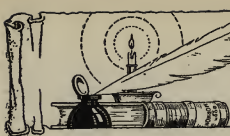
Co-operative selling by the farm-

ers in Western Canada, of their three hundred million bushel wheat crop, direct to the buyers, has been the means of building up the largest business in Canada in four years. Eliminating the services of many unnecessary middlemen, has put many millions of extra dollars in the farmers pockets, more than when they sold their wheat the old competitive way.

In the States we have the manufacturer, professional laborer, and farmer, all following methods of co-operation to improve their positions. If Competition among these highly perfected co-operative groups would ensue, it would be the beginning of disaster, while Co-operation always proves successful.

Co-operation is one of the fore-runners of the Law of Consecration, a law which the Lord designs His chosen people shall observe. It cannot be enforced by the State through secular power. It can be established by the Church, when established by Divine direction, and when so done will result in the blessed state of peace and happiness, that many poets have written about, and we have looked forward to, (when enjoying the proper spirit,) resulting in a condition when we will appreciate more than now, the true brotherhood of man, and fatherhood of God.

—E. Pingree Tanner.



# EDITORIAL THOUGHTS

## JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

PRESIDENT HEBER J. GRANT, EDITOR  
GEORGE D. PYPER, ASSOCIATE EDITOR  
ALBERT HAMER REISER, BUSINESS MANAGER

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SALT LAKE CITY, - NOVEMBER, 1928

### Airships and Booze

It seems a pity that the remarkable achievement of the Graf Zeppelin in successfully flying over the Atlantic Ocean under the worst weather conditions imaginable, and with crew and passengers numbering sixty, should have been marred by the unsportsmanlike conduct of

some of the passengers, and their avidity in disposing of all the wine there was on board—sixty bottles—the first day out. Dr. Hugo Eckener, builder and commander of the giant airship, in signed newspaper articles, has written very frankly concerning the peculiar antics of some of the passengers. It had been the endeavor, he states, to provide all possible comfort and meet all requirements that could possibly be made in connection with meals, etc., but he had to admit that such endeavors were unavailing when confronted with the absolutely unreasonable demands of a few passengers. Dr. Eckener openly charged that of the sixty bottles of wine on board at the start not a single one was left the following day.

What a sad commentary upon the habits and customs of the age! And in what contrast to these actions does the thrilling heroism of the commander's son stand out! Crawling over the mighty framework until he reached the torn fin, he assisted in repairing the damage and no doubt saving the ship and its sixty occupants from death. Another outstanding contrast was that of Lady Hammond Hay, who, at the time of greatest danger, when the lives of all were in the balance, exhibited courage and leadership of the highest order.

Of all places under, on or over the earth where liquor should be prohibited it is in an airship where a man should at all times be of clear head and active brain. If he hasn't courage enough to observe the laws of common sense, then international law should step in and make such rules and regulations as shall insure



travel by air free from such "antics" as those reported by the commander of the Graf Zeppelin.

### Sunday School Teaching

In a criticism of sectarian Sunday Schools as conducted in this age of progress, Mrs. Marian Hurd McNeely, in *The Outlook*, offers the following constructive thoughts:

"I would not try to make everything on the Sunday School program purely Biblical, but in every service would lay emphasis upon religion as inseparable from life. I would encourage in the Sunday School the study of social problems, the study of science in connection with religion, the use of modern psychology. I would advocate the study of the religious aspect of world affairs. By connecting the children's daily life with their religion, I would connect their religion with their daily life. The New Testament I would use as a text-book; of the Old Testament I would use only such parts as bear upon daily living. Religion should not be a Sunday dinner, tasted once a week, but a homely cupboard to which we turn for sustenance and for relief from daily hunger. \* \* \*

"There is no factor of living too small, too insignificant to be considered in its aspect to religion. \*\*\*


"The problems of life are not those that the churches make much of—baptism, the Trinity, predestination, the Lord's Supper. They are, as in Christ's time, 'evil thoughts, murders, adulteries, fornications, thefts, false witness, and railings.' No Church can live that does not recog-

nize these things and meet these things. The past generation sought of religion a passport to death; youth is demanding of it a weapon for life. If the Sunday Schools are to exist they must ally themselves with the science and the psychology that our children are learning in the public schools. They must be willing to teach religion, not alone in its relation to heaven, but in its relation to politics, to penal institutions, to the labor question, to love. That is what youth is demanding of the Sunday School, and there is nothing in the demand that should grate upon religious sensibilities. For the young people are only seeking what Christ taught—a religion that shall be practical, not abstract; simple, not abstruse; and as common as life itself."

Mrs. McNeely has probably not visited the Sunday Schools of the Latter-day Saints. Had she done so she would have found that these schools are teaching a course very much in line with her thought—a practical religion, neither abstract nor abstruse but "common as life itself." She would have found, true, that children are being taught the scriptures, but only as a guide to be translated into life's finest activities. She would have found that we are not providing merely a "Sunday dinner" but a table laden with the precious food of life to be partaken of every day of the week.



If Sunday School teachers are not serving such a spiritual banquet they are not measuring up to this responsibility of their calling.

"We are giving to the world the same message which Christ gave, namely: leading the people to a true conception of God, their Father, teaching them how to obtain higher and freer life, bearing witness to them that it is possible in this day, by obedience to the laws and ordinances of the Gospel, to transform society. Let us resolve this day to 'Be noble; and the nobleness that lies in other men sleeping, but never dead, will rise in majesty to meet our own.' In this way we can make our light so shine among men, that they, seeing our good works, may be led to glorify their Father in heaven."—David O. McKay.



# SIGNS OF THE TIMES

BY J. M. SJODAHL

## WHAT SCIENTISTS SAY

Atheists, agnostics and sceptics of all brands and degrees, have the habit of claiming that they have the sciences and scientists on their side. Scientific discoveries, they say, have demonstrated the necessity of denying the authority of the Bible, as Protestantism denied the authority of the Catholic church. Through the revelations of the sciences, they claim, the idea of a divine Creator and Ruler of the world has been shattered. Science teaches, they claim, that the world is permeated with "material energy," self-existent and never-ending, and that that is all the Divinity they need. It is interesting, therefore, to hear great scientists speak for themselves on these subjects.

### SIR OLIVER LODGE

Last month, the British Association for the Advancement of Science, held a congress at Glasgow, Scotland. Many eminent scientists were heard there. Among these was Sir Oliver Lodge, who, after years and years of research and experiments, has come to the conclusion that mankind, including the scientists, are, after all, mere "children in a nursery." In his address to the scientists, Sept 9, he declared, with his hand on the huge book lying on the rostrum, that "science, with all its great work, has not eliminated the accumulated witness of the ages." He then went on to say:

"The problems do not get easier as the world grows older. The extraordinary multiplicity of plants and animals is astounding. What an imagination the creator must have had! Our growth of knowledge of the planetary system shows that everything is governed by one system of law."

He added:

"Real existence is a much wider thing than terrestrial existence. We are mistaken in believing that life can exist only in material bodies. It can exist, perhaps better, in immaterial forms."

As Latter-day Saints we can endorse that, for we believe that "all spirit is matter, but it is more fine and pure." (Doc. and Cov. 131:7.)

### C. LOVATT EVANS

Professor C. Lovatt Evans, acknowledged to be one of the best known physiologists in the world, on September 10, spoke of the origin, nature and purpose of life, which he characterized as "a great mystery," the solution of which he considered beyond the reach of science. This is how he expressed himself:

"Matter, energy, time and space are in the melting pot and out of it will come we know not what kind of strange relations, one to another. One thing we may be sure, no final explanation will follow."

He further declared that many religious and philosophical beliefs depend merely on our individual temperaments and physiological make-up. He said:

"Rapidly accumulating wealth of detailed knowledge demands increased specialization. Unless there is a period of intellectual stock-taking, there must inevitably be a loss of perspective and of grasp of great general principles."

That is a rather gloomy outlook to those who worship science instead of God.

### F. G. DONNAN

Professor F. G. Donnan, Sept. 11, also spoke on the "mystery of life," and declared that this mystery is greater now than it was in the days of Aristotle. No one, he said, has discovered anything that diminishes the

mystery of life or increases its span. Professor A. V. Hill, of the London University, he explained, has found "that if you take oxygen away from a living cell it not only ceases to work but begins to break up. Factors in cells which make for death are released as soon as the supply of oxygen ceases."

Professor Donnan further stated the position of scientists on this question, this "mystery," in the form of hypotheses as follows:

"If life has sprung from non-living matter its earliest forms must have been exceedingly minute. We must look for these forms in those queer things bacteriologists call filterable viruses or bacteriophage. If it is proved beyond a doubt that they are really living organisms then bacteriophage are comparable in size with known colloid aggregates of non-living matter. If it should prove that true living matter has arisen on this planet from what is regarded as non-living matter, where can we say that here is life and there is no life?"

You notice all these "ifs." But that is, undoubtedly the best any scientist can do with regard to suggesting a solution of the great mystery of life, apart from divine revelation.

On one point Professor Donnan was more positive. He said:

"It is almost certain that life originated in the ocean, since inorganic salts are present in the circulating fluids of animals, corresponding in nature and relative amounts to what is believed to have been the composition of the ocean some hundred million years ago.

"The image of Aphrodite arising from the sea," adds the professor, "is, therefore, not without its scientific justification."

#### SIR WILLIAM BRAGG

Sir William Bragg, president of the Association and receiver of a Nobel prize for his discovery of a new method of measuring electrons and atoms in crystals, declared that man has a soul, and that "science is not setting forth to destroy the soul, but

to keep the body and soul together." "Science," he said, "is not so foolish as to throw away that in which the wisdom of the ages is stored." He added:

"A new discovery seems at first sight to make an old hypothesis or definition become obsolete. The words cannot be stretched to cover a wider meaning. By no means, however, is that which is old to be thrown away. It has been the best possible attempt to express what was understood at the time when it was formed. \* \* \* Men are often needlessly alarmed by new announcements of science, and think that they are subversive of that which has been proved by time."

From all this it appears that we still stand where the Apostle Paul found himself, who wrote, "Now we see through a glass darkly." That was not final, however, for he added, "Now I know in part; but then, 'referring to a life hereafter,' shall I know even as I am known."

#### D. W. SWANN

In our own country some remarkable statements have also appeared lately on the subject of life. Dr. D. W. Swann, director of the Bartol Foundation, Franklin Institute, of Philadelphia, stated in an address at Northwestern University, Aug. 12, that science heretofore has always felt that everything could be traced to some cause, which, in turn, always had a definite effect. But we know now, he asserted, that the results of purely physical phenomena, such as the transmission of heat, for instance, depend upon what science calls "laws of probability. Then, applying this thought to problems of life, he said:

"Either one accepts the view of creation handed down by the Bible, or else the scientist nods his head and says he cannot answer the question."

#### ROBERT A. MILLIKAN

The celebrated physiologist, Robert A. Millikan, of the California Institute of Technology, who has measured the

speed of a light-ray and described the composition of the invisible atoms, has recently demonstrated that the entire space, once thought to be empty, is a great workshop of creation, in which substances are continuously formed and sent out to the heavenly bodies, including our earth. His idea is that positive and negative electrons in space condense into atoms and form common matter, which aggregates into stars, and that the radiant heat from these bodies again condenses in space into positive and negative electrons, thus forming an endless chain.

He has, in other words, found the great truth which our Lord stated in his own defense when He was accused of breaking the Sabbath. He said, "My Father worketh even until now, and I work." (John 5:17.) There is no end to creation.

#### WE NEED RELIGION

Atheism in all its forms aims at the breaking down of religion, not merely theology, but religion itself. That is why it attacks the Bible and the Church, in the name of science. For that reason, let us hear what President Coolidge thinks of religion. On Oct. 10 he said, at a convention of the Episcopal church at Washington, that

religion is necessary for the continuation of our government and the liberty and privileges we enjoy under it. He said:

"We cannot remind ourselves too often that our right to be free, the support of our principles of justice, our obligations to each other in our domestic affairs, and our duty to humanity abroad, the confidence in each other necessary to support our social and economic relations, and finally the fabric of our government itself, all rest on religion.

"If the bonds of our religious convictions become loosened, the guaranties which have been erected for the protection of life and liberty and all the vast body of rights that lie between are gone."

That truth cannot be too much emphasized in our day of worldliness and materialism. We need religion and less athletics and frivolous amusements. We need revelation rather than philosophy. We need the Church and an outpouring of the Holy Spirit, not only for salvation in the hereafter, but for the government of our private lives and public affairs, lest our civilization shall crumble into ruins, being destroyed by the very agents whom it has lifted into power. And that, it seems to me, is the lesson that the servants of the Lord directly, and the scientists indirectly, are proclaiming to the world today.

#### Treasure

A merry heart's invaluable  
Upon a dreary day;  
It scatters all the shadows dark  
And drives the clouds away,  
And all the little worries stand  
Aghast in quick surprise  
When a merry heart's reflected  
In a pair of happy eyes.

A merry heart's invaluable  
When hills rise up to view,  
And rough and steep the pathway  
Of the land we journeyed through,  
For somehow all grows easy  
And life becomes worth while  
When a merry heart's reflected  
In a cheery little smile.

—Mary Matheson, in *Onward*.



General Superintendency, David O. McKay, Stephen L. Richards and Geo. D. Pyper

## Superintendents' Department

### Prelude

*Moderato.* TRACY Y. CANNON.

*Moderately soft 8 ft. stop.*

### SACRAMENT GEM FOR JANUARY, 1929

God loved us so He sent His Son,  
Christ Jesus, the atoning One,  
To show us, by the path He trod,  
The one and only way to God.

### Postlude

*Soft 8 ft stops.*

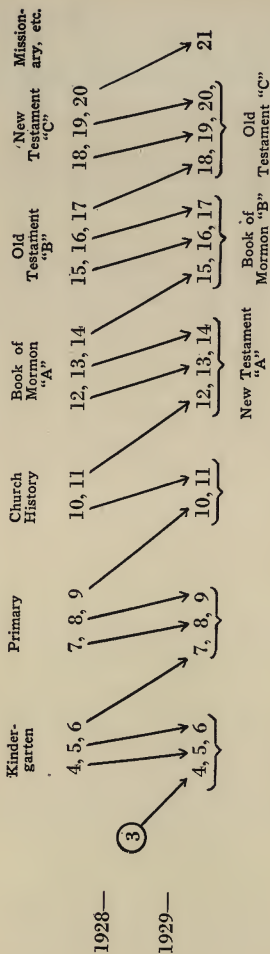
### CONCERT RECITATION FOR JANUARY, 1929

(Psalms 90; Verse 12)

"So teach us to number our days, that we may apply our hearts unto wisdom."



## ORGANIZING 1929 CLASSES



A careful study of this chart should assist superintendents in organizing the 1929 Sunday School Classes tentatively for the purpose of ordering 1929 "Lessons" before November 15, 1928 and also when establishing the classes in January next year.

Note on the chart that the 1929 Kindergarten four year old pupil comes from 1928's three year olds whose names are on the Cradle Roll.

1929's five year old is 1928's four year old; 1929's six year old is 1928's five year old; 1929's seven year old is 1928's six year old, and so on throughout all departments.

The change from 1928 classes to 1929 classes can be made with a minimum of confusion, if some such plan as this be followed:

On the last Sunday in December, 1928, the teacher of the Primary class, whose nine or ten year old pupils are to go to the 1929 Church History class as first year students, should have copies of the Church History "Lesson" for the first Sunday with the names written upon the "Lesson" of those pupils who are to go into the Church History Department next Sunday. To each of these pupils she will deliver the "Lesson" bearing his name. She may then say: "Those of you who have received a Church History Lesson with your name upon it, will report next Sunday to Brother (or Sister).....'s class, which will sit (and then tell where the class will sit) during the opening exercises. All others of you will study, beginning next Sunday, a new course of "Lessons" from the Bible." If printed "Lessons" for the Primary Department are subscribed for by the older Primary Department pupils, these should be distributed at this time.

In the Church History class on the last Sunday in December, 1928, the teacher should have Church History, January, 1929 "Lessons" for the first Sunday and New Testament 1929 "Lessons" for the first Sunday. Upon the former should be written the names of the 1928 (ten year old) Church History pupils who in 1929 are to spend their second year in that Department. After passing out these to the pupils whose names they bear, the teacher may say: "We shall study a new and very interesting course in Church History beginning next Sunday. The "Lesson" you have just received is the first one of the new series."

To the 1928 eleven year old pupils of the Church History Department, who are in the 1929 twelve years old, and who will take the "A" course to be offered in 1929 by the New Testament Depart-

ment, should be given the New Testament "A" 1929 "Lesson" for the first Sunday, upon which their names have been written.

When this is done, the teacher may explain that those having "New Testament" Lessons with their names written on, should report to Brother (or Sister) .....s class next Sunday and take seats in the opening exercises, (stating where).

The Book of Mormon "A" Teacher on the last Sunday in December will distribute 1929 first Sunday New Testament "A" Lessons to the younger two-thirds of her class (the 1928 twelve and thirteen year old pupils who are in 1929 thirteen and fourteen years old, respectively) explaining that these pupils should report to Brother (or Sister) .....s (the teacher of the 1929 New Testament class) next Sunday in the opening exercises. To the oldest third of the 1928 Book of Mormon class (who in 1929 will be the fifteen years old) the teacher should distribute the first Sunday's 1929 Book of Mormon "B" "Lesson," explaining that these pupils will continue the "A" Book of Mormon study from a different angle and having numerous new points of interest.

In like manner the 1928 Old Testament "B" teacher on the last Sunday in December will distribute the first 1929 Book of Mormon "B" "Lesson" to those of her class indicated on the chart as eligible for the 1929 Book of Mormon course. To those of her class who by reason of age are eligible for the "C" course (see chart) to be given by the Old Testament Department, she will give the first 1929 Old Testament "C" Lesson.

The 1928 New Testament "C" teacher will distribute first Sunday 1929 Old Testament "C" Lessons to members of his class who, as the chart shows will be eligible by reason of age for the "C" class in 1929. Pupils of New Testament "C" class who are twenty-one years of age or older, will elect with the approval of the superintendency and the bishop, which 1929 course each desires to take and will receive "Lessons" accordingly.

The carrying out of this plan presupposes the ordering of subscriptions to 1929 "Lessons" in proper quantities for each department, before November 15, 1928, so as to assure delivery to each school well before the last Sunday in December. The subscriptions should be paid for in advance at the time of ordering.

The plan requires the writing of the pupil's name upon the "Lesson" of the department to which he has been assigned beginning the first Sunday in January, 1929, thus designating definitely one week

in advance each pupil's class assignment.

If each pupil understands clearly beforehand to which class he is assigned for 1929, and if each teacher has a list of his 1929 pupils as a guide to follow in welcoming his pupils to their seats in the opening exercises, the new courses can be taken up with a smooth transition from the old.

#### A "Lesson" Cover for Every Subscriber

Every subscriber will receive with his first "Lesson" in 1929 a serviceable stiff paper cover in which his "Lessons" can be preserved throughout the year. If teachers will make a regular practice of directing the placing of the "Lesson" in the cover each Sunday as it is received, the "Lessons" will be preserved and available for future use. This will materially improve the pupil's interest, participation and mastery of the subject matter and will correspondingly improve the teacher's chances of success.

#### Two and A-Half Minutes Talks December

Superintendents may choose their own subjects for this month.

#### For January

1. Why I Believe There May Be Value In New Year Resolutions.
2. Why I Believe the Following Two Resolutions Will Help Make Ours a Better Sunday School.
3. Why I Believe That the Forming of Good Habits is the Foundation of a Successful Life.
4. Why I believe That the Habit of Prayer is One of the Most Vital Habits That Can Be Established.

#### CHANGE IN CONCERT RECITATION

It has been decided by the General Board to recommend a change in the manner of giving the Concert Recitation in the Sunday Schools of the Church.

It has been evident for some time that many schools were neglecting to properly recite the choice gems submitted from month to month and that little attempt seemed to be made by the pupils to commit them to memory. Some of the advanced classes have even gone so far as to ask that the Recitation be entirely abolished. The General Board, however, is not in favor of such a drastic change, but rather believes that another plan will result in a better understanding of the Recitation and at the same time remove some of the objections to the present system. The recommendation is:

That the Recitation be given each Sunday by a class appointed one week in advance by the Superintendency of the

school. The Recitation for each month will be published in the *Juvenile Instructor* as heretofore. All classes are expected to learn the Recitation in the class room, in order to be prepared for the call which will be made by the Superintendency dur-

ing the opening exercises of the Sunday preceding the day on which it is to be rendered.

If local superintendencies desire, the Recitation may be given by the entire School at the end of each month.

## SECRETARIES' DEPARTMENT

*General Secretary, A. Hamer Reiser*

### THE 1928 ANNUAL REPORT

Forms for the new annual report will be distributed to Stake Secretaries this month. Two copies of the ward forms should be given to each ward secretary, with the instruction to read this article carefully.

The first fact to keep in mind is that the report should show enrollment of officers and teachers and pupils as of December 30, 1928. In others words, all that needs to be done in filling out the report where enrollments are called for is to copy the enrollments as shown by the records on the Sunday of December 30, 1928. The result of this is to give figures showing the net accumulations or deductions since the last report was made a year ago.

Reporting average attendance of pupils and officers and teachers, however, requires adding together all the percentages for the year and dividing by the number of such percentages added. The result or quotient is the average percentage, which should be entered as the average for the year 1928.

Figures for recording the Total L. D. S. population in the Ward can be obtained from the Ward clerk.

The number of times Sunday School was held during the year is determined, of course, by counting the sessions held as shown by the minutes.

Secretaries should note carefully the instructions given on the report form relating to promptness, neatness and accuracy. Ward secretaries should send their reports to the stake secretary or superintendent on or before the 10th of January, 1929. The General Board expects and will be anxiously looking for every stake report as soon after January 20, 1929, as the mails can bring them. If there is any delay, the ward or stake secretary responsible for it, will take upon himself a great responsibility. One ward secretary can prevent us from having a perfect report in the matter of promptness, if he delays his report after January 10, 1929. A stake secretary can do serious harm by delaying later than January 20, 1929.

There is no reasonable justification for delay. The report is simple and easy to compile. If it does not seem so, the secretary should ask for help, from (1) the superintendency, (2) the stake secretary and if necessary (3) the general secretary. The reason the forms are distributed from a month to six weeks before they must be filled out, is to give secretaries opportunity to study them carefully and gain a clear understanding as to what is desired, how to obtain the information and how to enter it properly on the report form. If you have any doubt about matter, do not hesitate to ask for information.

## MISSION SUNDAY SCHOOLS

*General Board Committee: David A. Smith, Chairman; Charles B. Felt, Vice Chairman, and Robert L. Judd.*

The following department courses of study are recommended for classes of children, young people and adults. For January lessons see pages of this issue noted in each case:

For Children: Primary Department Course. See page 647.

For young people: New Testament, "A," see page 639.

For Adults: Old Testament, "C," see page 642.

## CHORISTERS AND ORGANISTS' DEPARTMENT

*Edward P. Kimball, Chairman; Tracy Y. Cannon, Vice Chairman; P. Melvin Petersen*

### UNION MEETING WORK FOR 1929

#### For Choristers

This department will go forward with an intensive course of study of our songs. It is proposed to examine them according to their content, and to make this examination under several divisions into which they fall, and to present one each month which is first to be taken up in the department in Union meeting, and later presented in the schools of the stake. The material will appear in the *Juvenile Instructor* one month before the Union meeting, two months before it is to be presented to the schools; for example, the lesson appearing in this, the November magazine, will be taken up in the December Union meeting, and the choristers will teach the song suggested herein and which will have been studied by their department in the December Union meeting, to the individual schools during January.

Whenever possible these songs will agree in spirit and text with the calendar month. Also, other songs of like nature will be pointed out, so that each lesson ought to exhaust the contents of the song book as far as there are songs of this kind in the book. Instructions and suggestions will be given relative to time-beating and four-part singing as they are met with in the lesson song. The plan contemplates the presentation of both text upon which the lesson is to be conducted and an outline for guidance in class discussion. It is suggested that other examples than those suggested in the text be found and brought to the class by the members, and that each member make for himself from this year's course a classified index of the songs in the song book.

It has been some time now since this kind of study was done in the Union meeting. We believe that we have lost by not keeping it up. There is ample justification for it in Paul's declaration: "I will sing praise with the Spirit and with the understanding." Occasionally we hear complaints that our choristers are getting tired of our song book, and that we ought to have a new book. In our opinion the reason for such a complaint lies not in the book entirely but with the choristers. Many years of use and study has taught us that we are prone to use too limited a number of

songs. One reason for this course is to lead the choristers out into new material and to suggest means and ways for an improvement in that which we use even commonly now. We must not lose sight of the fact that our school membership changes often, and that what may seem old and stale material to us may be entirely new to many of the children. Too, we must not feel that we must entertain only with song. Our business is to teach and to worship with song—that is the great and important thing.

As a preliminary study of sacred song, its function, its use, what it ought to contain, etc., we suggest a reading of Lesson XIII—*Hymns*—in the *Choristers' Manual*, which has been our course of study this year. While our songs in the Sunday School are more simple than the hymns, the principles underlying them must be the same; if we cannot find in our songs all that makes the hymns valuable, though in lesser degree because of their simplicity, then they are not worthy of a place in our Sunday School worship. Therefore this lesson in the *Manual* is a good introduction to this year's course.

#### Lesson 1. Songs of Praise.

The first function of a hymn is the praise of God. The first formal definition was given by St. Augustine, which is still classical: "Praise of God in song is called a hymn. It must be praise." The Church has got away from the original conception of the hymn as praise only, and while Christians retain the Psalter for praise they have appropriated the hymn to express all types of religious conviction. The modern hymn even expresses religious despondency.

"Nevertheless it remains true that reverence is the beginning of religion and gratitude the fount of Christian song; that St. Paul enclosed his 'spiritual odes' in an atmosphere of thanksgiving; and that the hymn of praise is still the highest type of our church song." (Louis F. Benson, D. D.)

Among a people who have made their religion so constantly a matter of everyday life as the Latter-day Saints it is natural to find much of their song relating to all phases of their belief and practice. This is true in our hymnology and strikingly to be found in our Sunday School songs. But it will interest the



student to make an examination of both and note the character of the songs that have been the greatest favorites and that have given the most comfort. It will be found that they are in large part songs of praise, and that is as it should be.

In order to illustrate what is universally considered as the best hymn of praise we present the hymn itself and some comment upon it by a recognized authority.

Praise God from whom all blessings flow;  
Praise Him all creatures here below;  
Praise Him above, ye heavenly host;  
Praise Father, Son and Holy Ghost.  
(Bishop Ken.)

"Here at last, then, is an example of what the hymn-book of the Anglo-Saxon race designates as true hymnody-poetry appropriate to be sung in concert by men, women, and children of all classes and conditions, assembled for the solemn worship of God. Let us notice some of its qualities.

"It expresses in the first place, simplicity, immediately and harmoniously, the basic idea that assembles folk for public worship. To 'praise God' is ostensibly what the people have met together for. The rest of the first line is a brief, straightforward, lyrical expression of the reason why people are called upon, and call upon one another, to worship God—"from whom all blessings flow." It is a simple statement of deep faith that there is a supreme being, the source of all good, the benign omnipotent force of the universe. The line is not only a statement of belief, but an *O Altitudol* of emotion. It has, further, that magic of poetry whereby the words are so broadly meaningful as to be the expression for all the persons in common, yet at the same time of so specific a meaning that they are the expression of the particular idea of every separate person. Probably no two minds will be thinking of the same thing by the word 'blessings.' It may mean to a farmer the warm sunlight on his crops; to a school-boy, a happy half-holiday; to some woman, that her boy has come safely home from sea; to someone else a more intangible kind of 'blessing.' It is simple, immediately clear, and expressive of profound meaning.

"The second line, 'Praise him all creatures here below,' may express to one mind the idea of the unity of all believers. For another mind it bears the idea of religious propaganda, missionary zeal, some such notion as, Let it be brought to pass that all people will know the truth and

will give honor only to what is praise-worthy. For another mind it may express the idea of unity of nature, i. e., Let us recognize the fact that clouds and hills, birds, flowers, rivers, and seas speak of the majesty of the Creator. To another mind it may balance the idea, 'The Heavens declare the glory of God, and the firmament sheweth his handiwork.' To another it may be a call to acclaim a mystically known Supreme Being. To another the line is but a vague, grandly sounding succession of words that fit an undefined mood of elevation.

"'Praise him above ye heavenly host,' brings to one mind the idea of saints and angels in heaven; to another mind the physical wonders of the sky called to witness the might and wisdom of the Creator, the stars singing together. To another it brings thoughts of his own dead whom he believes to be part of the heavenly host. All these meanings and more may be quite legitimately understood in the words. Again, the whole passage is a musical combination of words connoting great good, and affording full artistic enjoyment. The words are simple, clear, rich, musical, warm with emotion, immediately apparent to the intellect, and highly provocative of the imagination.

"With all this it is a lyric easily perceived by the eye, and easily retained in the memory. A child can sing it with understanding, while the most wise and prudent can think over it quite fixedly and long—as an infinitely profound expression of the human mind. Grant that often the words are rolled out merely because they afford the singer's voice a smooth medium by which to float into harmony with other voices and the tones of the organ. Grant too, that this or that one does not believe in any God or gods; the words still have something to engage his imagination if not his reason. To most of those who sing it is true religion in the form of true poetry. It is lyrical in that it is an emotional outcry under harmonious control—control of measured cadence and rhyme. It is the outcry of one person expressed as to be the cry of many. And, further, it is an individual cry so expressive of the feelings of many that it becomes a corporate cry. Its terms are specific and at the same time general enough to incorporate a variety of shades of idea.

"With the latter half of the seventeenth century there came a new form of lyrical poetry into the English tongue. All along through the centuries there had been much lyrical poetry written and



sung, but it had not been of the peculiar type which is an individual lyrical expression of faith, hope and charity, and is at the same time the corporate expression of assemblages of people. Soon England was to have a hymn-book of collection of native upspringing lyrics, after the manner of the matchless Psalms, rich songs for choral expression, yet at the same time the expression of the deep feelings of individual hearts." (Jeremiah Bascomb Reeves.)

### Lesson Discussion.

What is the first function of a hymn?  
Give the classical definition.

Why is "Praise God for Whom all Blessings Flow" a great hymn?

Do our Sunday School songs contain the same kernel?

### UNION MEETINGS, 1929

#### For Organists

During the year 1929 the study material for organists will be based on the preludes and postludes composed to accompany the recitation of the sacrament gems. Each month a prelude and postlude embodying a specific principle of organ technic will appear in the *Juvenile Instructor* and the lesson for the month will consist of a discussion and working out of this principle of technic. Instructions concerning methods of practicing the preludes and postludes, fingering, phrasing, registration, etc., will also be printed in this department.

In addition, supplemental material will be suggested for practice consisting of selections suitable for use as devotional and sacramental music. The selections will be taken from an organ book entitled "Gems for the Organ," by Samuel Jackson, Schirmer edition. It may be purchased at the Deseret Book Company for \$2.00, by mail \$2.10. Every organist is urged to get this book and diligently practice the pieces that will be suggested from time to time. In discussing the principles of organ technic, frequent reference to the "Organist's Manual" (for sale at the Deseret Book Company for 25 cents) will be made and every organist, therefore, will be expected to possess this treatise. Another book that all organists should own is "Archer's Reed Organ Method," price \$1.25 (Deseret Book Company) which should be used in connection with the *Organist's Manual*.

The lesson in Union Meeting should be

conducted by the stake organist under three headings:

1. Assignment.
2. Playing of Lesson Material and Discussion.
3. Local Problems.

All the organists should be assigned to learn the prelude and postlude for the following month and should also be asked to practice the selections suggested as supplemental material. In addition, special assignments should be made to individuals as circumstances may dictate.

In conducting the recitations special attention should be given to the particular phase of organ technic assigned for that meeting. Every organist should clearly understand the principle involved and be able to apply it correctly. First discuss the principle and illustrate its application on the organ, then let a few organists play the prelude and postlude on the organ while other members of the class observe both the good points and the mistakes made by those who perform. Friendly comment on the good and weak points of the renditions will help to correct errors.

The next division of the recitation should be the playing of the supplemental material by those to whom it has been previously assigned, and the application of the principle of technic under discussion to the music that is played.

Little time will be left for the discussion of local problems, but it is probable that if all instructions are followed and the plan here outlined is worked out in detail, there will be very few local problems.

Organists should preserve this issue of the *Juvenile Instructor* for future reference.

### Lesson 1. The Thumb in Organ Technic.

#### Outline:

#### I. Technic.

- (a) The glissando use of the thumb.
- (b) Other problems of fingering.
- (c) Legato touch.
- (d) Sustaining notes their full value.

#### II. Registration.

- (a) 8 ft. stops the basis of registration.
- (b) Volume and quality of stops.

#### III. Interpretation.

- (a) Dynamics.
- (b) Phrasing.
- (c) Spirit of the music.

#### IV. Supplemental Material.

Organists' Manual, Lesson I, II, and VI.  
"Pilgrims Song" by Mendelssohn—

Page 42 in "Gems for the Organ" by Samuel Jackson.

**Technic:** Sliding the thumb from one key to another on the organ without interrupting the continuous flow of tone is essential to a perfect legato touch. To attain proficiency in connecting legato tones with the thumb practice a descending C scale with the right hand as follows:

Depress C on edge of key with the base of the thumb and with wrist depressed, let tip of thumb point towards B. Now quickly depress B with tip of thumb, at the same time raising the wrist. Be sure that B begins to sound the moment the tone of C ceases. Now silently transfer the pressure from the tip to the base of the thumb, at the same time depressing the wrist and raising the tip of the thumb in preparation for the playing of A. Continue in like manner throughout the scale. Play the scale ascending in training the left thumb. In ascending passages in right hand and descending passages in left hand **reverse** the direction of all motions of thumb. Study lesson VI in "Organists' Manual."

In the right hand part of both the Prelude and Postlude accompanying this lesson the thumb must glide from one key to the next without breaking the flow of tone except at the end of phrases. Observe the fingering most carefully, even where it must seem strange, as in the left hand part in the last two measures of the Postlude. Preserve a perfect legato touch. Be sure to hold all half notes their full value. Study Lesson II in manual.

**Registration:** The 8 foot stop is the basis of all organ registration, and except in rare instances should always predominate. (See Lesson I in Manual for detailed information on pitch of stops.) Loud and soft stops of same pitch and quality usually operate from the same set of reeds, the only difference being that less air is admitted to the reed when the soft stop is drawn than when the loud stop is open. Test all stops on your ward organ and see which pairs operate on the same set of reeds. Play the Prelude of this lesson with moderately loud 8 foot stops drawn in treble and bass and the Postlude with softer stop of different quality.

**Interpretation:** Dynamics in musical science relates to variation and contrast of loudness or power in tones. Let each organist decide for himself the crescendos and diminuendos, the ritards, the exact tempo, etc., of the Prelude and Postlude and then have the group in Union meeting determine which rendition is most effective.

Phrasing in music is like punctuation in language. It separates musical thoughts, indicates breathing places, gives coherence to musical expression. The minute point of silence at the end of a phrase is obtained by shortening the last note of the phrase. Observe the phrasing of the music accompanying this lesson. When all technical phases of the music have been studied, give free expression to your own emotional reaction to the music and you will then breathe into it "the breath of life."

## SONG FOR STUDY

D. S. S. Songs, 241

### "Praise"

There is no time for praise more fitting than at the beginning of the year. Praise for blessings and accomplishments of the past year, praise for the light to have been able to see them, also to be able to see the need of guidance in the coming year, praise, praise. This song is noble in its conception and expression. It is good substantial poetry. The second verse will need to be explained if small children are to understand it.

The music is well adapted to the words. It is dignified and majestic, yet melodious and inspiring. It lends itself exceptionally well for part singing. As most persons have an intuitive ear for elementary part leading, that is, they hear subconsciously secondary parts while they sing a principal melody, it is well to begin a part-song practice by making sure that all are familiar with the principal melody. Untutored singers sing parts as a rule "by ear;" they rise in pitch when the notes are written higher on the staff, and descend when they are lower, and do not read the exact interval to which they move as they sing. For the most part all such singers arrive at the proper tone by ear. It will be seen then that every song that is attempted in parts ought first to have been known in the melody at least by all. This will make the rehearsal more profitable as well as enjoyable. To ask persons who cannot read music to sing a part which has no distinctive melody line is a waste of time. A trial at the other procedure will at once demonstrate its logic.

Assuming that the melody is familiar to all, the next step will be to seek out sections in which the accompanying voices have strong obligato function. For example, the tenor in the first four measures has very strong contrast in accompaniment to the soprano and will be

easily learned by ear. The same may be observed in the bass in measure No. 6, the alto in measures 7, 8, 9, 10, 11, 14 and 15. In like manner the movement of the bass contrary to the soprano in measures 17, 18, 19 and 20 is a feature that makes that part easy to teach and learn.

The chorister must insist that all voices except soprano and alto keep out of the song in measures 9, 10, 11 and 12, because men's voices will spoil the contrast with those parts written for all voices. This will not be interpreted as a move to discourage the men from singing—it must be pointed out that that is what the composition calls for if it is **being** used as a **four-part song**, as it is to be considered in a Sunday School that is developing part-singing. The school will soon come to recognize the beauty of part-singing if they are trained to observe this point. These are merely suggestive ways that are at the disposal of the chorister in practicing the song. The presentation should be studied and demonstrated in the department in Union; it is not enough to theorize. The chorister who will not

discover new lines of approach and contact will not be able to make of the song practice anything more than a perfunctory occasion.

While the time of this song cannot be varied, there is ample opportunity for varied expression. It should be noted that every phrase begins on the last, or unaccented, beat of the measure. This entrance should be indicated by a positive up-beat in order that the following first beat may be given in such manner as will intensify the rhythm. It is possible to indicate expression with the stick, by more or less vigor in the beats as the case may call for, but the regular four beats in a measure should never be interfered with no matter what the intention may be to vary expression with the baton. Particularly in the duet part there should be a decided change in the vigor of tone, not of tempo, as the words indicate.

And above all, remember that the song practice is a time of action, not of talk; it is a period for **doing**, not for **telling**.

Additional songs of praise: No. 1, 4, 7, 241, 238, 210. Find others.



WELSH DISTRICT, BRITISH MISSION, CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, CARDIFF, WALES

First row from left to right: Weston W. Taylor, Accountant, British Mission; Ralph V. Chisholm, Secretary, British Mission; Leah D. Widtsøe, President Relief Societies, European Mission; John A. Widtsøe, President European Missions; Nathaniel E. Parry, President Welsh District, Manti, Utah; Clifton G. M. Kerr, Clerk, Welsh District, Tremonton, Utah. Back row: Robert L. Bradford, Spanish Fork, Utah; David M. Davis, Montpelier, Idaho; Eudora Widtsøe, Edward E. Morgan, Gunnison, Utah; A. Ferron Spackman, Richmond, Utah.

# Teacher-Training Department

*George R. Hill, Chairman; Elbert D. Thomas and George A. Holt*

WORK FOR DECEMBER, 1928

By Elder Adam S. Bennion

First Sunday, December 2, 1928

Lesson IX. Methods of Lesson Presentation.

Thus far, attention has been focused upon the work behind the scenes in lesson preparation—work involved in getting ready to meet a group of pupils in the class hour. Of course, it has been apparent that in all of the work of preparation there has been a consciousness of the problems involved when that preparation should be drawn upon for recitation purposes, but the specific details of lesson presentation have not been given consideration.

We are now prepared, however, to center our thinking upon the question, "How shall I go about the process of conducting a class discussion?" "Assuming that I am fully prepared how shall I proceed to carry forward an interesting stimulating, profitable lesson?" Is there a one best method? If so, what is it? What steps does it involve? At the outset it may be advisable to sound two notes of warning. One is against an entire disregard of methods. There are those persons who believe that teachers are born, not made, and that therefore a discussion of methods is useless. The born teacher, say these persons, just teaches naturally according to his own personality. To change his method would be to destroy his effectiveness. If he isn't a teacher, naturally, then the study of methods will not make him one. In either case work done on methods is lost.

Of course, experience refutes both contentions. It is admittedly true that great teachers are born to their work—that some individuals just naturally impress others and stimulate them to high ideals. And yet there is no one so gifted that he cannot improve through a study of the game he is to play. Most great athletes are by nature athletic. And yet every one of them trains to perfect himself. The best athletes America sent to the Olympic games were wonderfully capable men, but they were wonderfully trained men, as well. They had studied the methods of their particular sports. Great singers are born with great vocal potentialities, but the greatest singers become so as the result of thorough training. Methods elevate them to fame.

What is true of the other arts ought also to be true of teaching.

As to the class of teachers not born to the calling, it seems perfectly clear that here is the great opportunity for a study of the fundamentals underlying good teaching. Sound pedagogy is just a matter of good, common sense. Any normal person by studying how to do anything ought in the end to come to do that thing better than if he ignored it. I may not know how to operate an automobile, but if I study how to operate one, if I observe those who do know how, and if I practice operating one—surely I shall come to be more efficient as a chauffeur.

But while many will admit that this law of development applies in the mechanical world, they hold that there is something mystic about teaching for which only a pedagogical birthright is a solution. The fallacy of such a contention seems too evident to call for argument. At least the only sensibly hopeful view to take in such a Church as ours, in which so many members must perforce be called to be teachers, is that power in teaching can be developed as it can in any other field of endeavor.

The other bit of warning applies to the kind of teacher who is unalterably committed to a single method, not only as the best method, but the only one worth following. Method depends so essentially on the personality of the teacher, on the nature of the pupils taught, and on the subject matter to be presented, that it is a very dangerous thing to say that, in spite of circumstances, one method is invariably the best method.

Successful school room procedure to date, has distinguished the following as possible methods of procedure:

1. Reading—Involving supervised study.
2. The Story.
3. The Problem and Project Methods.
4. The Lecture.
5. Special Topics.
6. The discussion method, built up through questions and answers, or based upon "Case Studies." The Socialized Recitation," so-called, is but an elaboration of this sixth suggestion.

Let us turn briefly through a consideration of some of the possibilities of each of these methods.

## 1. Reading.

The old idea of a class coming together and sitting through a process of reading



in turn from the one book in the class as it was passed about is largely a thing of the past. Let us hope that the day when neither teacher nor pupil prepared his lesson is gone forever. Surely "reading 'round'" is a poor substitute for preparation. And it clearly is a dull, routine method of procedure. But there was one merit attached to it that is worthy our consideration. It did bring the scriptures into the hands of our pupils. Whatever method we may follow, this contact with the actual word of the Lord is a valuable asset. We cannot advocate resorting to the old notion of "reading 'round'" as an apology for a recitation, but we can well point out the merits of seeing to it that pupils see and read the scriptures. If the lesson can be so conducted that reading is indulged in as a supplementary laboratory exercise—a turning through of gems that entice the reader to make further study of the book—then reading can be made a very valuable factor in the teaching process. Then, too, it is educational just to have members of a class turn through the scriptures to know what they are—what books are involved and where they may be found. Ignorance with respect to the scriptures is alarmingly prevalent. The following report taken from the *New York Tribune* relative to a simple test in Bible literature, given by an Eastern university to 139 students, is significant:

"Out of 139 only 12 reached 75%; 90 received less than 50%; 10 could not name a single book of the Old Testament. Some who did spelled them Salms, Joob, etc. Some named Paul, Babylonians and Gentiles as Old Testament books."

The following suggestions may be found to have educative value, if they can be incorporated enthusiastically into classroom procedure.

1. Make a vigorous campaign to have pupils, who are old enough to read, bring their text-books to class. A survey of almost any organization will reveal the fact that relatively few texts are regularly brought to class. The standard works should be found in practically every Latter-day Saint home. If not, surely a teacher does an excellent service if he stimulates the homes which he touches to procure these volumes. If the standard works are not in issue, some regularly prescribed text will be in use. These texts are sold very inexpensively—remarkably so when compared with other publications upon the market—and will constitute an investment far more valuable than many of the purchases now being regularly made by members of our organizations.

There is no thought that teachers should become book agents or professional canvassers. But they should regard their teaching as a professional opportunity, one of the outstanding privileges of which is to lead others into enriching thoughts of a good book. A text-book is an indispensable tool in good, constructive teaching in which student participation is featured.

2. Consider ways and means of having pupils secure copies of respective text-books. Among possible solutions of this difficulty the following have proved to be helpful experiments:

- a. Stimulating analysis of new texts to be used—so stimulating that pupils feel an urge to secure them.

- b. Arrangements on the part of the teacher so that copies of texts may be had for distribution at the time of beginning a new year's work. It is easy to make the necessary arrangements with the Church Book Store.

- c. The giving of entertainments, the proceeds from which are used for the purchase of text-books.

- d. The featuring of the giving of texts as Christmas or birthday gifts in the homes of pupils concerned.

- e. The providing of an opportunity for well-to-do members of a ward to make available a few copies of texts for pupils who may find it difficult to make such purchases.

- f. The promotion of a monthly enterprise, the purpose of which is to enlist pupils in the adventure of buying a good book out of the amount saved during the month which might otherwise have been spent on movies, candy, gum, etc.—items the indulgence in which carries with it little of permanent value.

3. Make provision for some stimulating, constructive use of the text at each meeting of the class. Such use may consist of the memorizing of particularly choice selections, the analysis of some outstanding statement, the running down of significant references, the effective reading of heightened passages—in a word, such an exercise as shall put a premium upon the handling of the text. Pupils will soon drop into the habit of leaving their books at home unless very specific use is regularly made of them. Mere individual reading of a volume never exhausts it—there is something in group analysis that always heightens the value of any book. The class room should really be an intellectual laboratory. Certainly text-books are an essential part of the equipment—and their intensive use one key to significant teaching.

4. Launch a campaign of inquiry to



ascertain how generally text-books are found and being used in each of the organizations, particularly the teacher-training organization of your ward. Follow up the campaign to make the practice of the use of such more universally prevalent.

Reading as a method of procedure has been given considerable emphasis of recent years, owing to the stress placed upon the importance of supervised study. Many public schools, through the elementary grades and even into high school, because of unfavorable home conditions or because of unfortunate social backgrounds, have adopted the plan of having all school work done during school hours upon the school grounds. In such instances, no home work has been expected—it is even in some systems prohibited. The preparation of lessons is made under the direction of the teacher. Pupils are given assistance in the method of successful study. The function of mere recitation is swallowed up in purposeful study and consideration of specific questions and problems. To many a Sunday School teacher pupil preparation seems to be an ideal to be worked toward—seldom achieved. To all such teachers, supervised study, involving as it does, well-directed reading, is a method which merits full consideration. It may be a step toward a better performance.

## II. The Story.

"All the world loves a story."

The story is the great medium for the implanting of truths in the minds of children. There are few more inspirational sights than the eagerness of children's faces under the spell of a gripping story well told. Teachers of little children will want to become familiar with a few well chosen treatises on the art of telling stories. Such teachers will find the following books of great service:

Bailey, Carolyn S.—"For the Story Teller," Springfield, Mass., Milton Bradley Co. 1913.

Bone, Wautrina Agatha—"Children's Stories and How to Tell Them," N. Y., Harcourt, Brace and Co., 1924.

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For general consideration the following brief observations may well be amplified by all members of the teacher-training group:

1. Stories, appropriate to the occasion and clearly in point, should be freely used in teaching generally.
2. Miscellaneous stories, told merely for entertainment should not be indulged.
3. Stories should be clearly uplifting in their effect.
4. They should have point and be relatively brief.
5. They should embody a truth illustrative of the lesson in hand and should serve to heighten interest in its discussion.
6. They should be so mastered in all detail that they can be told artistically and enthusiastically.
7. Children should be encouraged to bring in stories themselves and should be trained in their effective telling.

## Second Sunday, December 9, 1928

### Lesson X. Methods of Lesson Presentation (Continued).

#### III. Problem and Project.

Good teaching has always raised problems. Jesus was fond of questions which brought into the clear vital issues. He also was concerned to lead His followers into helpful activity. "Come follow me" and "Go and do" are injunctions that do not center in mere acquisition of facts. The real aim of religious teaching is character building and characters are built by doing worthy deeds.

Instead of merely talking about discipline, a Sunday School class may choose to work out discipline as a project. They may undertake to see that their members preserve order and may even undertake to lead the whole school to follow their suggestion. Or a class may determine at Christmas time not merely to talk about the spirit of the occasion but to go out to make a group of people happy. They translate Christmas Spirit into helpful performance. Such teaching is teaching at its best.

Various distinctions have been made as between problems and projects but perhaps the one offered by Wilson, Kyte and Lull in their "Modern Methods in Teaching," published by Silver, Burdette and Co., is as significant as any available:

"The project method differs from the problem method of learning in the manner of accomplishing an end. The solution of a problem is an abstract process of reasoning to a conclusion—a procedure based on abstract thinking. The execution of a project is a rationalized concrete production of the end sought—a procedure involving material doing as well as thinking. When an individual is determining how to write a play worthy of production he is solving a problem. When he is writing a play to be produced he is executing a project. Hence the project method of learning is a purposeful act involving the construction or the creation of a material product to the end of overcoming an obstacle, a perplexity, or some other type of difficulty."

Teachers may with profit become acquainted with this volume. It is full of helpful, concrete suggestions. As typical of them, consider the essentials which it lists as characteristic of good project execution.

"1. There must be a real human interest in it for the pupil. It should originate with him or be accepted by him as his own in answer to a felt need.

"2. He must see adequate reasons for putting forth his best efforts. The project should be real and occurring in an environment similar to that found in life outside of the school.

"4. A good educative project should be broad in scope so that enrichment and enlargement of experience is possible throughout.

"5. The child must be availing himself of useful knowledge; that is, the project should be based upon sound educational purpose.

"6. Throughout the activity, the effort and the product resulting from it shall be the child's own. In the execution of a project the pupil must be the one required to do the thinking, feeling and acting.

"7. The project method of learning should result in outcomes or successes either judged or measured largely by objective standards of achievement."

#### IV. The Lecture.

The comment of a student of the Brigham Young University on the lecture method was unique: "The lecture method wouldn't be so bad if a teacher really lectured—he usually just talks, and talking a lot when you haven't much to say is pretty discouraging to a class."

Aimless talking which indulges in the main in vague generalities can never be justified. Preaching presumes a pulpit and has little place in class work. The teacher who persists in talking most of

the time overvalues his own thoughts and minimizes the ideas of others. Much talking stifles initiative and independent thinking. Then, too, it gives no opportunity for developing pupils' power of self-expression and provides no means for the teacher to check the reaction going on in the pupils' minds—assuming that one goes on! It is astonishing what erroneous notions members of a class can get from merely hearing a lesson presented. Given a chance to express their conclusions they will themselves correct many of their false impressions.

Generalized talking is the easy and lazy way out of a teaching situation. Some of us are so fond of talking. It involves a certain painless exercise of a motor function coupled with a semi-intellectual reaction which is altogether gratifying. It rests primarily upon an arm-chair sort of philosophy—it is quite undisturbed by facts scientifically gathered—in fact, it often amounts to little more than a more or less "store-porch" analysis of current topics or remotely vague theological issues. Such talking may fill the hour but it can scarcely fill human minds with worthy ideas upon which to react. Even when the subject is appropriate and its discussion based upon sensible thinking, the lecture often fails in its purpose because it has been given no intensive preparation; because it never gets above the commonplace and the generalized—never becomes rich in the factors which make for interest.

While this much has been said against an all too prevalent type of lecturing, it would be a mistake to conclude that there is no place for the lecture in our teaching. Emphasis has been given the negative aspect of the subject in the hope of discouraging those who go into a class trusting to eleventh hour inspiration to work upon a body of stale material but remotely related to immediate and vital thinking.

But there really are advantages in the lecture method. To brand any method as all bad or all good represents a tendency toward what is called "either—or" thinking as if a proposition must be put as wholly to be commended or wholly to be condemned. In most issues—at least those which are intellectual or social—truth lies not in either extreme. And so with the lecture. With adequate preparation and with discretion in its use, it becomes a potent means of enlightenment.

The case for the lecture method, within these limitations, lies in the following advantages:

1. It is a helpful procedure in laying a suitable foundation for the introduction

of new material and for creating an interest so that material will be favorably received. Very much depends in education upon making the proper approach to any subject. The point of contact is vital to all teaching success. A stimulating lecture may frequently be one of the best means of guaranteeing an adequate approach. For instance, if a teacher is to give a lesson on the martyrdom of the Prophet Joseph Smith what interest he might heighten by laying a foundation in the record of other martyrdoms which mark the pages of history. A discussion of forces that make for martyrdom, heightened by reference to the dramatic narratives of the world's famous martyrs, would enlist the interest and sympathy of any group. One thrills at such accounts as the death of Socrates, of Abinadi, of Jesus—of dozens of others.

2. A second advantage is economy of time and material. A good lecturer can give in an hour the results of years of research and experience. Special preparation can eliminate all unessential matters so that only vital issues are presented. There are occasions when periods of history of significant general importance, but with no outstanding concrete details, need to be considered; there are times when discussions rest upon considerations involving great movements rather outside the field of immediate inquiry; there are times when adequate comprehension of present issues involves a background of preliminary developments; at such times the lecture has very distinct value.

3. In the third place, there are times when after months of discussion, a class really hungers for a good, vigorous rounding out of all issues involved in a summary that drives home major issues. Mature judgment and enriched experience enable a teacher to give pupils an adequacy of generalization which they could not of themselves achieve. Classes frequently observe that these "clincher" sessions are among the most valuable of their learning experiences. It is always assumed that the teacher of any group will have thought through his subject more thoroughly than any of the members of his group and that his turning over of issues will bring essentials into the clear in a way impossible without such mature and careful reflection.

4. And finally, there is possible in a finished lecture an emotional appeal which makes for the inspiration of learning. There is a contagion in enthusiasm and a response to well-directed appeals—else why the great and enduring success of gifted orators and actors. Really to be

devoted to a cause and on fire with conviction that its issues "matter" in life, gives a teacher a zeal which at times should find expression in a message that carries heat as well as light. Such a message deserves and calls for a lecture. But of course such lectures mature only under the pressure of well thought-out issues—they lose their force if made common through frequency of indulgence.

In a word, as with most other types of procedure, lecturing has both its advantages and its disadvantages. Teachers need to be warned against monopolizing time with vague generalities—they need to be reminded that it approaches desecration to make of human beings mere intellectual receptacles—they need to have their attention called to the ease with which most of us may be led off upon those delightful vocal excursions which fill the hour but which lead to no goal of value—but they may well have made clear to them also the fact that a teacher ought at intervals to bring to his class **his message**—a real contribution that carries challenge and uplift with it.

Used with discretion, the real lecture is a valuable asset in teaching; indulged in regularly as mere talking or preaching, the method ought certainly to be discouraged.

Third Sunday, December 16, 1928

#### Lesson XI. Methods of Lesson Presentation (Continued).

##### V. Special Topics.

The method of conducting a recitation by means of special, assigned topics is in frequent use. Many teachers use it excessively; some few teachers have never really developed the genius involved in the procedure and therefore lose the force that attaches to teaching through the assignment of special reports. Its intelligent use calls for as great skill as any other type of teaching, and unless such intelligent use is made of the exercise it may deteriorate into the worst kind of routine. Carefully worked out topical assignments rest upon a foundation having at least five distinct values:

1. A carefully planned special assignment promotes independence of thought in a most commendable way. The pupil, when he knows he must face a group of his equals for a serious consideration of a topic assigned to him, will be prompted to turn through all aspects of the question assigned him in order that he may intelligently report his findings. He will further take pains to see that the position which he establishes for himself is a tenable one, so that he can defend it before

the questions of his group. Such procedure is an excellent guarantee for that type of independent thinking, which leads to progress both individual and social.

2. A second advantage in topical assignment is in reality a corollary of this first one, namely, it promotes a spirit of inquiry on the part of pupils. They are encouraged to go out of a beaten path to find new avenues of approach to search for interesting incidents and details which would ordinarily be passed by. This hunger for enriched material is a great source of happiness and a great means of stimulating interest in any group. If it is properly built upon, pupils will not be satisfied to come back to class unless they have really made a discovery that brings to their group material heretofore unknown. This process rests upon the instinctive urge of curiosity and therefore may be depended upon to heighten teaching interest.

3. The other great advantage that attaches to special assignments lies in the training in expression thus provided for. It is a common observation of most school teachers that the ordinary pupil is lamentably weak in the ability to stand up and deliver himself a coherent, forceful message. Such an ability can be cultivated only by practice. The class room offers a natural laboratory for the training of this very desirable accomplishment. Our people, because of our organization work, and particularly because of our missionary service, should make a very great point of training our boys and girls in adequate expression. A premium should be placed upon those performances in the class room which not only may be understood but which must be understood and which carry a distinctive appeal because of their excellence of preparation and performance.

4. The fourth advantage that attaches to special assignments lies in the fact that through these special reports the recitation period may be made rich in its information. Reference has already been made in the discussion of the Lecture Method to the possibility of the teacher's introducing the martyrdom of the Prophet Joseph Smith, by turning through the history of civilization for other outstanding martyrdoms. Such a consideration of course is rich in its possibilities if pupils may be directed to bring to the class such material in special topics. There is scarcely a subject encountered which does not allow of such rich re-enforcement.

The difficulty with all too many special topical assignments lies in the fact that teachers merely take a given chapter,

divide according to major headings or according to page divisions, and ask pupils to come to class prepared to respond on such an assigned section. The spirit of special assignments really lies in their being incidental and supplemental to regular class work. They ought never to be regarded as a substitute for the regular lesson where a text is involved. They are meant to heighten interest and to bring in colorful bits which space would not allow to be added to the text proper.

A particularly interesting example was given recently in the presentation of a lesson on Roman civilization. The class as a whole had read a chapter in the history text book which gave the general features of Roman civilization. On the day appointed for the consideration of this chapter, pupils who had had special assignments given for weeks in advance came forward with miscellaneous items which proved to be fascinating as throwing further light upon the background of Roman life:

a. How a Roman boy lived in the time of Caesar.

b. What a girl did during a day in Rome in the time of Cleopatra.

c. Roman sports.

d. Roman public discussions.

e. A typical Roman family.

f. The origin of the marathon.

Such subjects led pupils to make inquiries into Roman civilization which they likely never would have made except upon special assignment, and they resulted in an enriched discussion, one of the best ever indulged in by the class in question.

Church history is full of stimulating incidents which can be brought in by such special reports. The Bible is an inexhaustible storehouse. As a matter of fact all life is so rich in its details that no class ought to be dull for lack of stimulating responses. Proper care and attention given to the making of assignments may easily result in such enriched procedure.

5. The last advantage to be listed in this chapter in favor of special assignments lies in the fact that in them excellent opportunity is provided a teacher to teach pupils how to study. One is surprised to find how frequently pupils do not know how to go about a task. They have not been trained in the use of the tools of learning. One of the best services that a teacher can render is to take pupils one at a time and lead them into the field of inquiry, both by way of stimulating them to an appreciation of its possibilities and by pointing out just



how they may master the work along the way. Teachers ought also to remember that one of their chief opportunities lies in thus helping pupils to become their own teachers.

Individual assignments are always very much more helpful than group assignments as far as securing individual initiative is concerned.

It must be perfectly evident to all teachers that while these advantages hold in the matter of the special assignment, there are always dangers involved in its use. Space will not permit a full and complete consideration of these various pitfalls, but this chapter will not be complete without at least calling these dangers to the attention of teachers.

In the first place, one of the most discouraging aspects of teaching lies in asking a class to sit by while tiresome, uninteresting reports are mumbled through. Unless the process has been well directed and interest keenly awakened, pupils may come in without any special preparation to indulge a tiresome report of from five to ten minutes of vague generalities. Such reports are even more uninteresting than the unprepared performance of teachers because pupils lack whatever prestige attaches to the position of teacher. Akin to these generalized statements resting upon no adequate preparation are parrot contributions, in which the pupil does nothing but rehearse someone else's thoughts. The mechanism which attaches to such performances always detracts from interest.

The third danger which attaches to special assignment lies in the fact that they may become piece-meal and give no adequate presentation of the big truth involved in the lesson. Such performance usually attaches, however, to a teacher's lack of careful assignment. Special assignments are no escape from the work of teaching. As a matter of fact it is a safe rule for a teacher not to assign topics with which she is not already entirely familiar.

A further difficulty attaches to special reports in the nature of the presentation. Pupils need to be encouraged and directed to speak plainly and forcefully, and to develop the ability to make reports without burying their heads in notes. It is a rare reader who can hold interest with his eyes fixed upon the printed page. Special topics lose most of their appeal if they have to be read.

Perhaps a final suggestion may prove helpful. In university work one of the most helpful schemes hit upon was to put the matter of special reports in the hands of the class. Members of the class were

the final court of appeal on the question as to whether or not the special reports were interesting. The class members in question were at perfect liberty to indicate that they did not care to hear further of the report. This social appeal and the pride that attaches to making good with one's group is an excellent guarantee of intelligent performance. It is obvious of course that in religious service some of these academic procedures are open to question, but the pressure of a class should always be felt by one who presumes to take the time of that class.

In a word, if special topics are not made a substitute for the regular assigned lesson, if they are kept incidental and supplemental to the work in hand, and if they can be so assigned that they call for careful specific preparation and are so delivered that they constitute a genuine contribution, rich possibilities inhere in the use of special topical assignments. They are worthy of the consideration of all teachers.

#### VI. The Discussion Method.

This sixth method represents the real genius of teaching. Stories and lectures may be entertaining and stimulating but children can evaluate experience best in their own expressions of them. A pupil's own struggle with a difficulty brings him greatest development. And when he and other members of his group think out loud on a given problem they come to appreciate more fully its real significance.

The following incident as related by Howard R. Driggs drives home the force of group thinking.

"The writer was once riding on a train through the Blue Mountains of Oregon when an old lumberman came into the car and took a seat beside him. As the car sped along through the wooded hills, the writer noticed a splendid pine tree standing alone on the hill top. 'That would make a fine lot of lumber,' he remarked to his rugged companion.

"The old timberman shook his head.

"Why not?"

"Well, boy, you see that tree grows out there all by itself. It has all the chance it wants to grow big limbs, you notice."

"Yes."

"And every big limb means a big knot. We wouldn't cut down a tree like that so long as we had something better. It would be a tough old stick to handle, and the lumber wouldn't be worth much when we got it. It's the tree that grows in the grove that makes straight-grained boards."

"There is a profound pedagogical lesson



in this little incident. The tree that grows in the grove cannot put on all the limbs it would if it grew alone. It can grow only a few branches at the top, and looks upward for light. It must give and take, but in sharing space with its fellow-trees it gains much, provided always it has room enough to grow into a healthy tree. What the grove is to the tree the school should be to the pupil. It should offer him ample opportunity for socialized self-expression, for natural, well-guided growth.

"Right here lies the genius of the Gospel plan of salvation. Our Church offers to every man an opportunity to perfect himself by participation in the work established for the good of all. It is in one sense a great mutual improvement organization made up of many organizations, each of which aims in its own special way to help the members thereof by offering them the chance to help themselves by giving and sharing."

Ideally, the Sunday School lesson hour should give every pupil an opportunity to express his conviction on some vital issue and to exchange ideas with every other member of his group on that issue. Each then takes on the strength of all—the issue becomes perfectly clear—and the teacher finds his principal business that of directing a vigorous, pulsating discussion. Of course he may also give out of the richness of his more mature experience points of view which might not occur to youthful pupils.

One of the best means of promoting intelligent discussions is the use of **Case Studies**. For years law students have been introduced to the principles of the law through the use of **Cases**. And now there is a decided tendency toward the adoption of this procedure in the field of religious education. A new book, "Case Studies in Religious Education," by G. B. and G. H. Watson, is full of stimulation to the progressive teacher. There is a wealth of material in this volume drawn from actual experience which calls for a discussion of principles vital to complete living. As typical of the procedure of the book, a sample case is here set down, together with a few questions meant to draw out a discussion.

#### Case 12

"A class of junior boys were having a lesson based on the building of Solomon's temple. The teacher was trying to proceed from the devotion of Solomon to the House of God toward leading his boys into a greater reverence for the Church. Meantime a low accompaniment of whis-

pers, comments and giggles went on. One boy kicked another, another fellow grabbed a cap, tossed it under the table to a conspirator on the other side of the class, while two others led a wrestle over a hymn book."

Were the habits formed in this lesson habits of reverence or of irreverence? Why do you think so?

Who determined what should be learned as a result of the hour? Is this inevitable?

Is it fair to say that what influences the attitudes of pupils during the lesson counts for far more than the subject matter which they may be able to learn? If so, would the teacher be justified in telling Indian stories, for example, which would awaken the interest, admiration, and perhaps awe of the boys? What consequences would you expect if you tried it?

Could more valuable habits be produced without any "story" or "lesson study" at all?

The second half of this volume is valuable in that it contains quotations from outstanding educators setting forth principles to be applied in the solution of questions raised in the various cases.

Of course, the key to successful discussion is intelligent questioning. This matter of the question is so important that a later chapter will be devoted to its consideration.

We have now given consideration to the general question of methods, and have set forth briefly the advantages and the limitations of the following six specific methods:

1. The Reading Method.
2. The Story Method.
3. The Problem-Project Method.
4. The Lecture Method.
5. The Topical Method.
6. The Discussion Method.

As a result of the discussion indulged, it must have become apparent that there is no one best method; that the method in any particular case should depend upon the nature of the material to be presented, the interests and needs of the group to be taught, and the qualifications of the teacher to handle the particular question in issue. Perhaps wisdom lies in the suggestion finally that the best method is a variety of methods. Teachers may well be cautioned against the dangers of a monotony of routine, and should be urged consciously to develop artistry in the possibilities of all of these methods.

Fourth Sunday, December 23, 1928

### Christmas Exercises

Fifth Sunday, December 30, 1928

### Lesson XII. The Assignment

In any worthy undertaking success doesn't just happen—it is attained. And the attainment rests upon carefully pre-arranged plans and their execution. A good class discussion has as a prerequisite a well thought-out assignment. Such an assignment tells pupils what to prepare and how to go about the preparation. It distinguishes objectives—it whets the appetite of learning—it creates an intellectual urge which craves satisfaction in newly discovered information.

The characteristics of a good assignment are listed in "Modern Methods in teaching," by Wilson, Kyte and Lull, as follows:

(1) It is made cooperatively by the pupils and the teacher, with the definite purpose in their minds of meeting some thoroughly understood need or needs. (2) Specific directions are worked out so that all pupils understand what they are expected to do in making their contributions to the major activity forming the basis of the assignment. (3) How to proceed has been discussed sufficiently for all to know what methods will be most economical for them to employ in carrying out the assignment. (4) Each pupil has acquired an insight into what will constitute a satisfactorily completed assignment.

This text then gives a number of illustrative assignments which will be valuable as aids to all prospective teachers.

James R. Grant in his book, "Acquiring Skill in Teaching," pictures three assignment processes with conclusions altogether self-evident:

"Three teachers assigned the same lesson—Causes of the Revolutionary War—to the same grade of children. The first said, 'Take the next lesson.' The second said, 'Take the next lesson. Study it hard.' The third said, 'We are ready to study the causes of the Revolutionary War—a war in which some of our forefathers fought. When did this revolution take place? Where? In any war there are two or more interested parties. Who were they in this Revolutionary War? Did you have any ancestors in this war? Why is one of the parties to this war called the 'mother country'? Might the thirteen colonies be called the children? How far apart did the mother country and the thirteen children live? Point

toward England. How far is it from here? Point toward the thirteen colonies. Why did the Pilgrims leave England? These relatives, separated by the Atlantic Ocean, three thousand miles wide, have fallen out. We are to study the causes of this family row. You may think England was to blame; you may think the colonies were to blame; or you may say that a third party had something to do with this fuss. Tomorrow, when we try to settle these questions, be able to give reasons for your opinions. On pages—your author tells you what he thinks about it. Some other authors may tell you a different story. Refer to any books that you may have, but here are some library books that will help you, (namely books and pages.)"

The question is often raised as to whether the assignment should be general or specific. Perhaps the best answer involves both kinds. There ought ordinarily to be a general assignment that affects all of the members of a class. The class is made up of all the individuals in the group—its discussing ought therefore to be so made up. But in addition to this general assignment, specific topics given to particular members add an enrichment to the recitation of great value. The services of the specialists are always of inestimable value. That class is best wherein each member in turn becomes a specialist in looking up and bringing in vital observations on life.

As to the best time for making assignments, it is rather hard to give a ruling that best fits all cases. Preferably the assignment should grow out of the discussion of the lesson in hand, and therefore logically comes at the end of the recitation rather than at the beginning. There are teachers, however, who fearing interruption at the end of the hour, map out their work so carefully that they can make the assignment at the outset, merely calling attention to it at the close of the hour. All other things being equal, if the teacher will make himself hold sacred the time necessary at the end of the hour for this all important matter of assignment, it is likely that best results will follow having the assignment of the next lesson grow naturally out of the work of today. The important thing, however, is that at some point in the recitation, the teacher shall take plenty of time to make a carefully planned and challenging announcement of the work ahead.

One of the most illuminating discussions of the assignment available is a list of twenty-two statements set down in the book, "Acquiring Skill in Teach-

ing," referred to above, for the consideration of teachers in public school work. They cover the subject more effectively than a long discussion could do and are set down here as a basis for a full and complete analysis by the Teacher-Training Class.

1. It requires five minutes, or more, to make a good assignment.

2. Often a whole period should be spent in assigning a lesson.

3. The teacher who says, "Take the next lesson," "Next six pages," "Next chapter," etc., is a poor teacher.

4. No teacher can assign a lesson well until she knows her pupils well.

5. No teacher can assign a lesson until she knows it well.

6. Never assign a lesson until you know how it will affect the conduct of your pupils.

7. Never assign a lesson until you can give a good answer to this question, "Why assign this lesson to this class at this time?"

8. No lesson is well assigned until pupils are interested in and feel a vital need for studying it.

9. No lesson is well assigned until the pupils have been taught how to study it.

10. Let the pupils help select the quantity and quality of the next lesson.

11. Lessons may be assigned at the beginning, in the middle, or at the close of a recitation. One place is as good as another.

12. The assignment should be written on the board and the pupils should copy it.

13. When pupils come to class saying, "I did not know where the lesson was," the teacher is to blame.

14. Never make an assignment until all are listening.

15. Always have pupils recite on what you assigned, and hold them responsible for the assignment.

16. Assign nothing more than all the class can get.

17. An assignment that is good for

one sixth grade pupil may be poor for another.

18. An assignment must appeal to the pupil's experience, his home life, therefore assignments must be made to individuals, not to the entire class.

19. No lesson can be properly assigned until the teacher finds out what the pupils already know about the subject.

20. In a good assignment the teacher and the pupils will ask questions.

21. Of the five formal steps of the recitation, the assignment may well be called the first step—preparation; studying the lesson may be called the second step—presentation.

22. Before a teacher assigns a lesson she should know:

a. What effect it will have on her pupils.

b. That all the pupils are able to solve the problems or understand the subject matter.

c. That all the pupils have time, health and opportunity to prepare it.

d. The entire course of study and how this one lesson is connected with the entire course of study.

e. The amount of real study required to prepare the lesson, not merely the number of pages.

In the light of these suggestions, it is urged that teachers be given lessons out of current leaflets, with the request that they bring in detailed statements as to how they would make assignments in the respective departments of Sunday School. May it be stressed that teachers be mindful of the following considerations as they prepare their assignments:

1. Is the assignment made to the class as a whole or does it also involve individual assignments?

2. Should the assignment be given to pupils in writing or orally?

3. Are the assignments made in the light of pupils' interests?

4. From the assignments made will pupils know how to go about its preparation and will they be eager to do so?

## A Willing Mind

By Fred Scott Shepard

*If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.—2 Cor. 8:12.*

A will to learn, a will to do,  
A will to fight each battle through;  
A will to be courageous—strong,  
A will to do no other wrong;  
A will to tread life's rugged road,

A will to share a brother's load;  
A will to work, as well as pray,  
A will to serve as best I may;  
A will to be sincere and true,  
A will the Father's will to do.

—Kind Words.

# GOSPEL DOCTRINE DEPARTMENT

*General Board Committee: Joseph Fielding Smith, Chairman; George R. Hill, Vice Chairman; George M. Cannon, Charles H. Hart*

## LESSONS FOR JANUARY

Second Sunday, January 13, 1929

First Sunday, January 6, 1929

Lesson 47. The Jaredites—Their Rise and Fall.

Lesson 46. The Jaredites—Jared and His Brother.

Subject: Divine Authority—History of the Priesthood 42.

Objective: The objective of this, and other lessons dealing with the Book of Mormon, is to show that the Lord had upon this (American) continent servants, and taught the people the principles of the Gospel, as well as on the Eastern continent. That this land is choice above all other lands and therefore the Lord has held it in reserve for the habitation of those who will serve Him and keep His commandments, with the promise that if they will do so they shall be greatly blessed and prospered, but if they will not they will be swept off the face of the land when the cup of their iniquity is full. The history of the Jaredites is a history of a people who came out from the Tower of Babel to this land, led by the hand of the Lord to possess the Western Hemisphere after it had been swept clear of its inhabitants after the flood. The Priesthood was held by these people and they were instructed by prophets and teachers until they turned from the worship of the Lord and were eventually destroyed.

The Book of Ether, in the Book of Mormon, should be carefully read. It is brief and can be read in a very short time. Other historical matters—in the Bible and in some good history—dealing with the time of the building of the tower should be consulted, and the consistency of the story of the Jaredites should be pointed out. Show that it is reasonable and in keeping with the purposes of the Lord that a land as choice as the American Continent should be peopled by a race directed by the Lord, and that He would desire them to keep His commandments. Show to the class that it is a well established fact that this land is "choice" and that its wealth and advantages are greater than can be found in other lands. This is a fact which has been discoursed on by many not of the Church, in recent years.

Subject: Divine Authority—History of the Priesthood 43.

Objective: To show, as already pointed out, in the previous lesson, that on this Western continent the Lord also established His work by bringing to this land a faithful family, or number of families, and making covenant with them that they should possess the land in peace and happiness as long as they would serve the God of this land, who is Jesus Christ. Moreover, that when they did keep the commandments of the Lord they were blessed above other nations and when they turned from the worship of the Lord and transgressed they were punished and eventually because of their wickedness were destroyed and another people came to possess the land in their stead.

Suggestions on Preparation and Presentation: The remarkable predictions of the prophets among the Jaredites concerning Christ and the millennial reign, etc., should be studied carefully and discussed in the class. The great lesson taught through the obedience of the people of the Gospel principles and the keeping of the laws of the Lord as shown particularly in Ether, Chapters 9, 10 and 11, should find a place in the hearts of the Latter-day Saints. We should profit by the experiences of this great people and never forget the promises the Lord made anciently—but which are still in force upon this land—that the only way that peace and happiness may be maintained is through obedience to Jesus Christ. Today there is a tendency among the people of the United States to forget their Redeemer, and to break his laws, and the evil is growing. As Latter-day Saints we should do all in our power to correct this condition, both by example and by precept; in observing the Sabbath Day, the meetings of the Church, and every responsibility which has been placed upon us. For we are called to be a light unto the world and an example in righteousness.

Third Sunday, January 20, 1929

**Lesson 48. The Nephites: Lehi—the Repeopling of America.**

Subject: Divine Authority—History of the Priesthood 44.

Objective: To show the continuation upon the Western Hemisphere of a nation clothed with power and divine authority, who were of the House of Israel sent here in fulfillment of the promises made to Joseph in his patriarchal blessing by his father Jacob. Joseph, as a branch of the house of Israel, running over the wall, received a double portion. Not only did Joseph furnish two tribes in Israel but the Lord gave him the American continent as his inheritance as well as a portion among his brethren in Palestine. This land, known in the Scriptures as Zion, and so named by the Lord to the Prophet Joseph Smith, has become the everlasting inheritance of the descendants of Joseph and his fellows. Lehi was a descendant of Manasseh and promises were made to his posterity that a remnant should remain upon the land until the end of time, although, through rebellion and wickedness there should be great destruction among them and many of them would be swept off from the face of the land.

Suggestions on Preparation and Presentation: It should be understood that these lessons from the Book of Mormon, as in the case of the lessons from the Bible considered in 1928, are not presented for the purpose of giving the history of the people in detail. It is necessary that some understanding of the history of these people should be obtained, and that is one object in presenting these lessons, but we are trying to discover the power of the Priesthood as it was exercised among the people, and learn of the covenants made by the Lord with these peoples; to learn of the pre-

dictions concerning them and also pertaining to our own times. It is our duty to discover these promises and learn how our own lives are affected by them. Teachers should confine the discussion to the matter in the lessons and finish each lesson on the day when it is presented.

Fourth Sunday, January 27, 1929

**Lesson 49. The Nephites—Nephi**

Subject: Divine Authority—History of the Priesthood 45.

Objective: To show the faithfulness of Nephi and the blessings bestowed upon him and his posterity after him because of his faithfulness. To show also the power of the Priesthood which was upon him and his brothers, Jacob and Joseph. Also to teach the story of the Journeys of the families of Lehi and Ishmael to the land of promise and to learn of the revelations of the Lord given by prophecy concerning the land of Zion and the people of Lehi—both the Nephites and the Lamanites. Also to teach us the reason for the preservation of a people on this land and the object in the coming forth of the Book of Mormon to the convincing of both Jew and Gentile that Jesus Christ is in very deed the Son of God, who came into the world as the Redeemer of men. Also to show that the Church of God was established among the Nephites and the truths of the Gospel declared among them.

Suggestions on Preparation and Presentation: A study of the *Life of Nephi*, by President George Q. Cannon, will be helpful. The wonderful predictions made by Nephi should be studied, since many of them are concerning the last days and the members of the Church in this dispensation. The *Dictionary of the Book of Mormon* will be found very helpful as an aid in the study of the characters in the Book of Mormon.

## How to Read Books

Read the preface first. Go in through the front door.

Read plenty of books about people and things, but not too many books about books.

Read one book at a time, but never one book alone. Well-born books always have relatives. Follow them up.

Read the old books—those that have stood the test of time. Read them slowly, carefully, thoroughly.

Read no book with which the author has not taken pains enough to write in a clean, sound, lucid style. Life is short.

Read over again the ten best books that you have already read. The result of this experiment will test your taste, measure your advance, and will fit you for progress in the art of reading.—*Henry Van Dyke.*



# MISSIONARY DEPARTMENT

*General Board Committee: Albert E. Bowen, Chairman; David A. Smith, Vice Chairman;  
Henry H. Rolapp and Jesse R. S. Budge*

## LESSONS FOR JANUARY

**First Sunday, January 6, 1929**

### Lesson 1. The Missions of the Church— Their Geographical Location.

Text: Sunday School Lessons, No. 1.

Objective: To show that God designs salvation through the Gospel for all men.

Supplementary References: Church Chronology—Jensen; Biographical Cyclo-  
pedia—Jensen; History of the Church.

Suggestions on Preparation and Presentation: The "leaflet" for this lesson (as well as all others) should be given out a week in advance of the Sunday upon which it is to be treated in class. Review it briefly at the time of distribution, making definite assignment for preparation and try to arouse an interest that will induce the preparation of the assignment. Study with the class the opening quotation. At the outset seek to impress them with a sense of the majesty of the work they are entering upon, and to inspire faith and confidence in the promises given. This revelation you will recur to again and again in the course of this series of lessons. By use of the map the historic data may be made live and fascinating. Try to inspire every prospective missionary with a need for knowing and a desire to know something of what the Church has done in the way of observing the Divine Command. The present must always rest on the foundations of the past. No people can afford to forget its past; the hope and promise and inspiration of the future spring out of the past.

It is believed that the questions suggested in the "leaflet" will be sufficient to indicate to the teacher the line of inquiry which should be followed.

**Second Sunday, January 13, 1929**

### Lesson 2. The Messianic World and the Modern World.

Text: Sunday School Lessons, No. 2.

Objective: To contrast the magnitude of the missionary service enjoined in this day with that enjoined upon the immediate disciples of Jesus.

Supplementary References: Same as Lesson 1.

Suggestions on Preparation and Presentation: Let a comparison be made be-

tween the quotation which introduces lesson 2 with that which introduces lesson 1. Find their similarities. Note the dignity and majesty of the language. Induce a response in the class members to the high plane of the quotations. Get the grandeur of the call into their consciousness. Compare the people the ancient day missionary went out to meet with those to be encountered by the modern or latter-day missionary. The former day missionary went into a world that had never heard of the Christ. Today missionaries go largely among people who have been professing Him for 1900 years. What is the difference? What account should be taken of it? What is the attitude of the present day world toward Jesus?

**Third Sunday, January 20, 1929**

### Lesson 3. Background of Our Present Missionary System.

Text: Sunday School Lessons No. 3.

Objective: To show that missionary service is appointed of God.

Supplementary References: Doc. and Cov. 11.

Suggestions on Preparation and Presentation. The lesson should be so presented as to impress the truth that as God gave the message of salvation to His Church, he requires of the Church and its members that they in turn should bring the message to others, for it is intended for the salvation of all. By entering upon this service men become co-partners with God in the work of human redemption. The importance and dignity of the calling should be made manifest through a careful class consideration of the Divine Command and the promises attendant upon a faithful response as expressed in the scriptures referred to in the text and other scriptures.

#### Questions for Teachers

1. Why is missionary service required of the Latter-day Saints?
2. What are the conditions precedent to successful missionary service?
3. What place does previous study bear in preparation for efficient missionary service?

Fourth Sunday, January 27, 1929

**Lesson 4. The Founding of Latter-day Saint Missions.**

Text: Sunday School Lessons, No. 4.

Objective: To give the missionary some background of knowledge concerning the work he is entering upon.

Supplementary References: Same as Lesson 1, and also the biographies of early leaders—Heber C. Kimball, John Taylor, Wilford Woodruff, Parley P. Pratt, Geo. Q. Cannon.

Suggestions on Preparation and Presentation: Lead the class into a heart-to-heart conversation with you about the relative values of eternal things and

ephemeral things. Cite the influence on the world of great exemplars and teachers—Jesus, His Disciples, Luther, Washington, Lincoln, or our own Church leaders.

**Questions**

1. What are men remembered for, their spiritual and intellectual contributions to the world, or their material contributions?

2. What were the motives which induced the early Church members to proselyte so widely in the days of their poverty?

3. What value do you consider there is in a study of the history of Latter-day Saint missions?

## NEW TESTAMENT DEPARTMENT

*General Board Committee: Milton Bennion, Chairman; T. Albert Hooper, Vice Chairman*

### NEW TESTAMENT "A"

#### LESSON TITLES FOR 1929

1. Introduction.
2. The Birth of Jesus.
3. The Flight into Egypt and the Reasons Therefor.
4. At Home in Nazareth.
5. Jesus in the Temple.
6. John the Baptist.
7. The Baptism of Jesus.
8. a. The Sojourn in the Wilderness;
- b. Temptation of Jesus.
9. The First Disciples.
10. The Wedding at Cana.
11. Cleansing the Temple.
12. Jesus and Nicodemus.
13. At the Well of Sychar.
14. "A Prophet is Not Without Honor Except in His Own Country."
15. The Draught of Fishes.
16. Jesus at Capernaum.
17. The Call of the Twelve.
18. The Sermon on the Mount.
19. Some Notable Miracles.
20. The Storm on Galilee.
21. The Death of John the Baptist.
22. Feeding the Five Thousand.
23. Jesus Walks on the Sea.
24. Jesus Again at Capernaum.
25. Feeding the Four Thousand.
26. The Transfiguration.
27. The Feast of Tabernacles.
28. The Lord's Prayer; Under What Circumstances Given.
29. The Story of the Good Samaritan; the Lesson it Teaches.
30. Jesus' Concern for the Wayward.
31. The Raising of Lazarus.

32. Jesus' Love For Little Children; He Blesses Them.

33. The Love of Wealth and of Power.

34. Feast at Bethany.

35. Jesus' Final Visit in Jerusalem.

36. The Last Supper, and Attendant Incidents.

37. Jesus at Gethsemane.

38. The Trial of Christ.

39. The Crucifixion of Christ.

40. The Resurrection of the Savior.

41. Final Instructions to the Disciples; "Feed My Lambs."

42. The Ascension; Reflections by way of Conclusion.

### WORK FOR JANUARY

**First Sunday, January 6, 1929**

#### Lesson 1. An Introduction.

Objective: To acquaint the pupils with conditions in Palestine and show that the country and the people had been given a course to prepare them for the coming of Jesus.

The course in the A department this year will be on the "Life of Christ." The course, in a general way, will be based on the treatment of the book entitled, "A Life of Christ for the Young," by Geo. L. Weed. Many of our homes already have this book and others may readily obtain it.

Teachers are urged to read the book through at an early date in order to get a general view of the course.

Other books that will prove very helpful to the teachers are "The Life and Teachings of Jesus," by Kent; "Jesus the

Christ," by James E. Talmage; "Life of Christ," by Farrar; "The Bible Unlocked," by Battenhouse. The teacher may have in the home library other equally helpful reference books, or may obtain them at the public library.

Ask your superintendent to obtain for you at once, a map of Palestine showing the travels of the Savior. It will be especially helpful in putting over some of your lessons; and don't forget, a picture will very often drive home some point that cannot otherwise be grasped by the pupil.

Any good Bible atlas, or Bible commentary will be helpful in visualizing and understanding the geographical, political and religious condition in Palestine. "In the Master's Country" a geographical aid to the study of the Life of Christ, can be obtained for the small sum of 25c. We are advised that a small number are still available.

Of course it is assumed that every teacher will become thoroughly acquainted with the story as given in the New Testament itself. Start now by reading the entire book of Luke.

The following is quoted from "In the Master's Country," by Tarbell:

"Limits of Palestine. The southern part of Syria was Palestine, limited on the north by the mountains of Lebanon, on the east and south by the desert, and on the west by the Great Sea, as the Mediterranean was called in ancient times. In those days the sea, like the desert, was a barrier, not a means of communication as at present.

Another limit was given to Palestine by the Jews themselves. As Dr. Edmond Stapfer says: "Outside the city of Jerusalem there was an admixture of pagan population, and the greater the distance from the Holy City the more the pagan element predominated. Where the population became entirely pagan, and the Jewish element disappeared altogether, it ceased to be Palestine."

Very isolated was this little country by its natural boundaries, for "Nature had shut Palestine in and turned the key" and yet it lay between the great nations of antiquity; on the one side the Babylonians, Assyrians, Medes and Persians; and on the other the Egyptians, Phoenicians, Greeks, and Romans, and across Palestine went the great caravan routes from one to the other. "These nations were its visitors, its guests, its terrors, but they never were its neighbors. Its neighbors were the sea and the desert." (page 1).

"Names of Palestine. The most ancient name of Palestine is Canaan. When the ancient Hebrews took possession of the

land, they called it the Land of the Hebrews, or the land of Israel. In the Talmuds (the writings of the Jewish teachers) it is still spoken of as the Land of Israel, or simply as the Land. (Most of the Jews who returned to Palestine after the Exile belonged to the tribe of Judah, and their territory, which formed a part of the Persian Empire, was called the Province of Judah.)

We are indebted to the Greeks for our modern name of Palestine. They called the southern part of Syria, Syria Palaistine (meaning that part of Syria inhabited by the Philistines) and later used the adjective Palaistine alone to designate the region. The Romans changed the name to Palestina, whence our word Palestine. From the Prophet Zechariah (Zech. 2:12) comes the term the Holy Land. In Hebrews 11:9 it is called the Land of Promise" (page 2).

In this first lesson, the teacher should aim to acquaint the pupils with the conditions in Palestine; the views and hopes of the Jews, all bearing on the preparedness of the people for the coming of the Messiah. Recall to the class the various promises of the Lord to His people about their "Land" and their "King." Then when this has been done, the climax is reached in the message of the angel to Mary. The conclusion of this lesson may well serve as the introduction to the next week's lesson.

Remember, prayerful preparation is absolutely necessary to the conduct of a successful class exercise.

## Second Sunday, January 13, 1929

### Lesson 2. The Birth of Christ.

Text: Weed, "A Life of Christ for the Young," Chapters 3, 4 and 5.

Objective: To acquaint the pupils with the humble birth and show the importance of this event as attested by the coming of the angels to announce it.

Wise teachers will not be content with reading the lesson on the leaflet, and the text there suggested, but will read also the second chapter of Luke from the first to the fortieth verses.

A very beautiful narrative of this lesson is found in the first three chapters of "The Life of Christ," by Farrar. In the eighth chapter of "Jesus the Christ," by James E. Talmage, you will find valuable material. See also pages 42-48 inclusive in Kent's "The Life and Teachings of Jesus." Your Sunday School library should contain a copy of Dummelow's "One Volume Bible Commentary." This book, in its treatment of the second chapter of Luke will be enlightening, and will

help more successfully to present this lesson.

Assign to the members of the class the responsibility of getting a description of the stall where Joseph and Mary were lodged.

Peloubet in the "International Bible Dictionary," says:

"Manger. This word comes only in Luke 2:7, 12, 16 in connection with the birth of Christ. It means a crib or feeding-trough but according to Schleusner its real signification in the New Testament is the open court-yard attached to the inn or Khan, in which the cattle would be shut at night, and where the poorer travelers might unpack their animals and take up their lodging, when they were either by want of room or want of means excluded from the house" (page 383).

It is not so important to stress the particular kind of a manger or stall as it is to emphasize the fact that Jesus, the Son of God, was born among such humble surroundings. Our Heavenly Father would no doubt have over-ruled the circumstances so that Jesus could have been born among even luxurious surroundings. But, as one writer puts it, "by the manner of His birth, Jesus showed His sympathy with the hard lot of the poor, and His contempt for human splendor. He also gave a foretaste of His future manner of life, when He 'was despised and rejected of men, and had no place to lay His head.'"

Attention should be called to the lesson of obedience as exemplified in Joseph's and Mary's visit to Bethlehem.

Call the attention of the pupils to the fact that, while the shepherds were awestruck and electrified by the announcement of the angels, they accepted the message as one that they had long expected.

Your Primary Department supervisor may have a set of pictures containing one depicting the visit of the shepherds or the wise men. Borrow it, if you have none of your own, and use it to the enrichment of your lesson.

### Third Sunday, January 20, 1929

#### Lesson 3. The Flight Into Egypt.

Text: Weed, "A Life of Christ for the Young," Chapters 5 and 6.

Objective: To show that our Heavenly Father had His protection and care around Jesus even from His birth.

Supplementary Materials: Farrar, "Life of Christ," Chap. IV; Rand McNally, "Bible Atlas," pp. 103, 104; Papini, "Life of Christ," pp. 26 to 31.

What a joy there is to a teacher who feels that the lesson has been given to

the enlightenment and interest of the class. The use of material to supplement the text will help you very far towards this accomplishment.

Get from a Bible Dictionary or Bible Commentary some facts about the true character of Herod. The wise men would probably have already divined Herod's real desires with regard to the baby Jesus, and would have been prepared for the message given to them in their dream.

The pupils might wonder why Egypt was chosen as a place of safety. Dummelow tells us: "Egypt was the only place of refuge easily reached from Bethlehem. It was outside the dominions of Herod, under Roman government, and contained a population of at least a million Jews, who were more wealthy and enlightened than those of Palestine." Dummelow Bible Commentary, page 628.

Take a map and show the probable route taken by the "Holy Family."

### Fourth Sunday, January 27, 1929

#### Lesson 4. Jesus at Home in Nazareth.

Text: Weed, "A Life of Christ for the Young," Chap. 2; Matt. 2:19-23.

Objective: To show that Jesus had a healthy normal childhood and developed under beautiful surroundings.

Supplementary Materials: Papini, "Life of Christ," pp. 34 to 36; Kent, "The Life and Teachings of Jesus," pp. 49 to 51; Talmage, "Jesus the Christ," Chapter 9; Farrar, "Life of Christ," Chapter 5; Battenhouse, "The Bible Unlocked," Chapter 20; Tarbell, "In the Master's Country," pp. 28 and 29. Any good Bible Dictionary or Bible Commentary.

While not very much is definitely told us about Jesus' early life in Nazareth, most boys and girls have about the same kind of development during certain years. The members of the class can be helped to understand the possible activities of the boy Jesus, by calling to mind some of the activities at home and school, some of their own activities.

Many of our children live in the mountains, in little valleys, and can easily picture about what Nazareth and the valley in which it is situated, looked like to the children who lived there at the time of the Savior.

During Christ's boyhood He lived among agricultural people, masons, smiths, carpenters, the people who were doing the productive work, and were living the more simple lives. It was this contact that gave Him that marvelous insight into the lives, habits, understandings of the people, that enabled Him to teach so simply and effectively in His later years.



# OLD TESTAMENT DEPARTMENT

*General Board Committee: Robert L. Judd, Chairman; Elbert D. Thomas, Vice Chairman; Mark Austin*

## PROPHETS AND PROPHECIES, COURSE "C"

### Introduction

Having made a study during the last year (1928) of the Old and New Testament with the Bible as our text, we pass to a study of The Prophets and Prophecies of the Old Testament with the Bible again our text. It is to be hoped that from this year's course we shall come to a larger appreciation of the Bible and the wonderful part its prophets and their prophecies have played in the gospel plan as it has come down through the various dispensations to us of this one.

Our efforts as teachers should be to assist the students of this department to make application in their lives of the thrilling messages of truth given the people of the past through these inspired men. We shall also follow through many of the prophecies proclaimed and view their fulfillment.

The lesson material for the teachers, together with the names of helpful reference works will appear in the *Juvenile* each month. The narrative of each lesson for the students will be published again this year in leaflet form.

We trust that the teachers of this department will equip themselves with the *Juvenile* in order that they may have the advantage of the material there provided and that with the help of our Heavenly Father they may all be inspired with the wonderful opportunity that is theirs.

## WORK FOR JANUARY

First Sunday, January 6, 1929

### Lesson 1. Prophets: Their Place in the Gospel Plan

In this lesson the first question presented for study is: What is a prophet? G. Adam Smith, Volume One, The Expositor's Bible (Twelve Prophets), page eleven, says: "In its native Greek tongue 'prophet' meant not 'one who speaks before,' but 'one who speaks for, or on behalf of another.'" Plato says "that the true prophet is the inspired person, himself, he who is in communication with the Deity and who speaks directly for the Deity." Speaking further the author says: "It is in this sense that we must think of the 'prophet' of the Old Testament. He

is a speaker for God. The sharer of God's counsels, as Amos calls him, he becomes the bearer and preacher of God's word. Prediction of the future is only a part of an office whose full function is to declare the character and the will of God."

Elder John Henry Evans in his talks over the radio (K. S. L.) on the subject "Spiritual Experts," which talks were later published in the *Young Woman's Journal* from April to October, 1928, inclusive, in the October number, page 629, says:

"A spiritual expert, is one who has firsthand knowledge of the spiritual world. It may be that he has seen God, or Jesus Christ, or an angel; it may be that he has been visited by a spirit that has once been on the earth, or communed with the Holy Ghost; in any event he has more knowledge of spirit existences in an hour than anyone would be able to gain in a dozen years of the most painstaking study.

"Such a man does not acquire his approaches to life in the same way as ordinary men. The average man receives impressions through the sense organs. He meditates upon these, and then he formulates a rule of life that satisfies him more or less. But all the while he is but groping his way in the dark. He is never sure of his knowledge. But the true spiritual expert, no matter in what age he may live, obtains his information of the spirit world direct from the Lord and his messengers. He is thus lifted up to where he can see general movements. He understands the significance of events, and their relation to one another. And then he knows for a certainty. There is no wobbling in his utterances."

In the Book of Life (Bible Prophets and Statesmen, Vol. 4), it is said:

"The prophets were statesmen and orators and social reformers, but they were more than these; they were the great religious teachers of the world. No religious movement in the world was more important than prophecy. In the Hebrew and Christian religions it furnishes the religious basis for morals, for the worship of one God; for individual religion as over against national religion; for the conception of a personal relation between God and man. Every idea which later Judaism and Christianity cherished as



essential came at least in germ from the prophets."

The second question presented is: What is the place of the prophet in the gospel plan?

The answer is given very briefly and fully (Amos 3:7) as follows:

"Surely, the Lord God will do nothing, but He revealeth His secret unto His servants the prophets."

See also Deut. 18:18.

Redford, in his book, "Prophecy—Its Nature and Evidence," has said: "The advancement of man, morally and spiritually, has been mainly through the appearance and ministry of exceptional men."

Follow through the history of the gospel plan and show how prophets have always been with the people to lead, teach, guide and direct them.

Point out how universal their teachings have been.

### Questions for Teachers

1. Name three essential attributes of a prophet.

2. Is the world today in need of prophets and do we have them?

Second Sunday, January 13, 1929

### Lesson 2. Prophecy: Its Place in the Gospel Plan.

The question here first presented is: What is prophecy as we shall here study it?

It is the mind and will of God concerning His purposes as revealed to His people by His servants the prophets, either through the medium of the spoken or written word.

It is to be differentiated from:

1. The result of scientific insight which enables the scientist through his knowledge of certain natural phenomena to state what will result from a given reaction.

Pasteur, as a result of his isolating bacteria, was able to predict a result if certain methods were employed in the uses of his discovery.

2. The result of an highly developed moral consciousness which a man may develop in studying the moral decline of a people or nation. The sociologist is able to say what will happen to a people if he finds them given over to immoral practices.

3. The result of genius, or the almost superhuman mind, which enables rare individuals to make known truths that are beyond the knowledge of the people at large. Voltaire was a philosophical

genius and dealt with many matters of future importance. Edison, a practiced or mechanical genius, by reason of his knowledge, has been able to foretell developments within the field of his genius.

None of these could predict the coming of a Christ, which would affect the moral and spiritual life of an entire world as did Isaiah.

Our seventh Article of Faith names prophecy as a gift. In Doc. and Cov., Sec. 46:22, prophecy is listed as a gift of the Spirit of God.

The second question is: What place does prophecy hold in the gospel plan?

There are two conceptions of the development of the earth and of the life of man.

1. The naturalistic conception. Here we have the story of man as man has been able to formulate it by his own powers applied to what he has observed.

2. The theological conception. Here man is conceived of as the offspring of God, the earth and all else is prepared by God for his development. Man has been removed from God's presence by sin, but he has not been left without help, because as we are told, Pearl of Great Price, I Moses 39, "For behold, this is my work and my glory; to bring to pass the immortality and eternal life of man." Redford in his work "Prophecy," quoting Dr. Payne Smith, says:

"There is, throughout the Old Testament, a special presence of God preparing for the fulfilment of a gracious purpose on His part to restore man to a higher state of perfection and happiness than that from which he fell. The Bible begins by describing man as standing in a nearer relation to God than any other created being on this earth. It describes his first estate of innocence, his fall, and the promise given by God of his restoration. We assert that throughout the Old Testament there is an express and successive working of the Deity for the accomplishment of this promise."

And further the author says:

"The prediction of future events is a distinct pledge of the Divine Word—a challenge to the people of God to cast themselves upon that word, as a word which must be a still greater stimulus to faith, and in its fulfilment a still greater food of the soul."

Throughout all ages according to the story we have of God's care of His people, He has kept them well informed in advance through prophecy of what would happen to them, thus assisting constantly to restore man "to a higher state of perfection and happiness than that from which he fell."

The life of early Israel and the Nephites is replete with illustrations of this fact.

### Questions for Teachers

1. Give three tests which you would apply in classifying a prediction of future events as really prophecy.

2. What three great prophecies have most impressed you? Give your reasons for selecting the three you do.

### Third Sunday, January 20, 1929

#### Lesson 3. Prophecies as They are Found in the Old Testament.

The objective of this lesson is to give the students a general view of the scope covered by the course.

From a study of the subject matter the course lends itself to the following classification:

1. The period of the patriarchs and kings, covering the time from Adam to the commencement of the reign of the Judges. That would include the following:

Adam.	Joseph.
Enoch (Pearl of Great Price).	Moses.
Noah.	Joshua.
Abraham.	Samuel.
Isaac.	David.
Jacob.	Solomon.
	Rehoboam.

None of these men are particularly known as prophets, except Samuel, and yet most of them exercised the gift of prophecy in some way and at some time.

For instance, the record of the earliest predictions and teachings of what the future held was given in the form of blessings.

2. The men who constituted the prophets as known in the Old Testament began with Amos who came to the Northern kingdom after its separation from Judah in the days of Rehoboam, son of Solomon.

Some authors classify the prophets under the heads of "The major and the minor prophets," while others, such as *The Book of Life*, Vol. 4, list all the prophets chronologically. We adopt the latter and herewith submit the list as follows:

#### The Prophets

Amos.	Haggai.
Hosea.	Zechariah.
Isaiah.	Obadiah.
Micah.	Malachi.
Zephaniah.	Joel.
Nahum.	Jonah.
Habakkuk.	Daniel.
Jeremiah.	The Exile
Ezekiel.	Ezra.
	Nehemiah.

The books of the Bible known by the names of these prophets, except for the Books of Esther, Job, Psalms, Proverbs, Ecclesiastes and Song of Solomon, make up the entire last part of the Old Testament. The books do not appear in the order of the prophets as named but begin with Ezra and end with Malachi. There is no particularly elucidating way in which to account for this arrangement.

The subject matter of the prophecies of the Old Testament are varied both as to time and place and as to whether of general or special application.

It will be well for the teachers to prepare examples of the different kinds of prophecies.

### Questions for Teachers

1. How may a blessing, such as was given by Abraham to Isaac, carry a prophecy?

2. Name the three prophets that appeal to you most and give your reasons.

### Fourth Sunday, January 27, 1929

#### Lesson 4. The Fulfilment of Prophecy.

The purpose of this lesson is to bring the attention of the young people to these two major propositions:

1. That prophecy is fulfilled.

2. That regardless of such fact its fulfilment has little apparent effect upon the lives of the people.

In teaching the first proposition consider with the class the fulfilment of prophecies from the Old Testament, such as those concerning Christ, from the New Testament such as those concerning the falling away of the people from the teachings of Christ, from the Book of Mormon such as those of the destruction of the Nephites from modern day prophecies, such as the coming of the civil war (as to the last—see Nephi Morris's little book on modern day prophecies and their fulfilment.)

In teaching the second proposition point out how few people at any time have responded to the lessons to be learned from the fulfilment of prophecy.

Is it because the fulfilment of the prophecies comes about so naturally that the miraculous is missing?

Are many people even affected by the miraculous?

Is it because men only understand the things of God by and through the Spirit of God?

If so what is the lesson to us?

# BOOK OF MORMON DEPARTMENT

*General Board Committee: Alfred C. Rees, Chairman; James L. Barker, Vice Chairman; Horace H. Cummings and Wm. A. Morton*

## COURSE "B"

### Introduction

The 1929 Course of Study in the Book of Mormon provides for a treatment of the subject "Gospel Teachings of the Book of Mormon."

The ground work for a proper appreciation of the book from that standpoint has been laid in the 1928 study, which was devoted to the historical aspects of the work.

It is the hope that this year's study will establish in the minds of our young people a deep respect for the Book of Mormon as an authoritative comprehensive source of information on the gospel plan of salvation.

As heretofore, lessons will be placed weekly, in the hands of the class. These leaflets will treat the teachings, exhortations, revelations, and visions of the men who made the history of the Book of Mormon and who were the acknowledged spiritual leaders of the people.

For example, beginning will be had with Lehi. The important truths he uttered will be quoted in the leaflets, and classified under appropriate headings, i. e., faith, obedience, humility, priesthood, etc., etc.

Questions will appear at the end of each lesson, for the purpose of inviting discussion on the subjects listed.

By this method of treatment, it is hoped that the class will attach to each Nephitic prophet and leader a definite significance, as an authorized interpreter of the principles of the gospel.

Since the lessons are to be given in chronological order, an appropriate setting will be furnished in each case, enabling the class to connect the teachings with the related historical events. Thus, all of Lehi's utterings will be understood in connection with his great exodus, and the laying of the foundation of the race on a new continent. Samuel's exhortations will come on the eve of the Savior's birth, so that his sayings will have full significance to the class that is thus

permitted to know the condition, the time and the attitude of the people when he appeared among them.

Such prophets as Alma, Mosiah, Benjamin and Mormon will be given more attention than some others on account of the outstanding importance and clarity of their teachings.

### January

Two lessons will be devoted to the origin and history of the Book of Mormon; two lessons, to the origin and history of the Bible.

The purpose back of this study is to prove our contention, as given in the 8th article of faith; that we believe the Bible to be the Word of God as far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.

It will be shown that the Book of Mormon has never passed out of the hands of men of God, who knew the Gospel, and who appreciated the sacred nature of the writings. On the other hand, the Bible comes down to us through many translations and is only a partial account of what otherwise might have been a completely authoritative, clear record of God's dealings with his people over centuries of time.

At the same time, the sacredness of the Bible will be stoutly defended. The teacher is asked to present this comparison between these two sacred books in such manner that the class will maintain their appreciation for the Bible; but will also look upon the Book of Mormon (the text for this year) as being the superior of the two from the standpoint of authority and completeness in its presentation of the Gospel plan.

A prayerful, studious approach to this subject, on the part of the teacher should result in fortifying the boys and girls in this department in their belief in the divinity of the Book of Mormon and in the restoration of the Gospel in these, the last days.

## Pave the Way for Teachers

The Sunday School teacher, like his Lord, is engaged in the teaching ministry of the Kingdom. What more noble work can a superintendent do than to pave the way for his teachers to do their best work—conserving their time, shielding them from interruption, recognizing their service, encouraging them in their task, and providing for them every help?—S. S. Executive.

# CHURCH HISTORY DEPARTMENT

*General Board Committee: Adam S. Bennion, Chairman; J. Percy Goddard, Vice Chairman; Josiah Burrows*

## LESSONS FOR 1929

### Introductory

The 1928 Church History course was planned to follow the biographies of Church leaders and no attempt was made to preserve a chronological order of events. The 1929 course will consist of interesting narratives and will, as a rule, be arranged in chronological order.

Some of the early lessons will be found to treat events referred to in last year's course, but the leaflet presentation will be found to be very different so that the studious teacher should have no trouble in preparing such a treatment of these most important events as will make them highly interesting to those members who took last year's course.

It will be helpful to teachers to review the early lessons of last year.

Some of the references given in the *Juvenile* will be to books now out of print, but since many thousands of such volumes are to be found in public and private libraries we believe the references will be valuable to many teachers. We suggest that teachers list the books available to them and to aid such listing we submit below the titles of the books which will be most useful in the course:

History of the Church—In several volumes.

Essentials in Church History—Smith.

\*One Hundred Years of Mormonism—Evans.

Life of Joseph Smith—Cannon.

\*Life of Joseph Smith—His Mother.

Historical Record—Jenson.

History of Utah—Whitney.

Brief History of the Church—Anderson.

\*Autobiography of Parley P. Pratt.

Rise and Fall of Nauvoo—Roberts.

Our Church and People—Evans.

Writings of the Prophet—Pearl of Great Price.

Restoration of the Gospel—Widtsoe.

Young Folks History of the Church—Anderson.

### First Sunday, January 6, 1929

#### Lesson 1. Joseph's Remarkable Story and its Effects.

Text: Lesson No. 1.

Objective: To show that in answer to fervent prayer God revealed Himself to the boy Joseph.

\*Out of Print.

Supplementary References: Evans, pp. 16-36; Essentials, pp. 41-49; Pearl of Great Price, "The Writings of Joseph Smith"; Young Folks Church History, Anderson, pp. 12-14; History of the Church, Vol. 1, pp. 6-8; New Witness for God, Roberts, Vol. 1, pp. 91-191, 113-115.

Suggestions on Preparation and Presentation: 1st. Point out the seriousness and thoughtfulness of Joseph as a boy of fourteen. 2nd. Help pupils to understand why Joseph should seek the solitude of the woods as the scene for his prayer. 3rd. Show why the Son and not the Father delivered the message. 4th. Show why the Christian sects combined against Joseph Smith's testimony.

### Questions for Teachers

1. What to you is the most remarkable feature about the first vision?
2. Name the most significant truths imparted in the first vision.

### Second Sunday, January 13, 1929

#### Lesson 2. Moroni and the Youthful Seer.

Text: Leaflet No. 2.

Objective: To show that only by patient and humble pleading Joseph received a second vision.

Supplementary References: Essentials, pp. 50-61; Ezekiel 37:15-23; D. & C. 27:5; P. of G. P., Joseph Smith's writing; History of the Church, Vol. 1, pp. 9-15; New Witness for God, Vol. 2, pp. 49-68, 374-375; Improvement Era, April, 1923 (article on size of plates, etc.); Evans, pp. 40-103; Restoration, Widtsoe, pp. 1-79.

Suggestions on Preparation and Presentation: (1) Outline briefly Joseph's preparation during the three year interval; (2) Show why Moroni was; (3) Why Moroni, rather than some other Nephite should bring the message; (4) The general information given during each of the nine visits before Joseph got the plates; (You can tell the exact information during the first five visits. Joseph gives us this); (5) Give enough of the scripture quoted to show that Moroni understood the Bible we now use and that he accepted it; (6) Show the powers of "Good and Evil" manifested at the hill, the morning of Joseph's first visit; (7) Describe the Plates, their size and material.



## Questions for Teachers

1. What temptation did the receipt of the plates bring to Joseph?
2. What were the words of the angel as Joseph took the plates from their resting place, ready to leave for his home?

## Third Sunday, January 20, 1929

## Lesson 3. The Days of Translation.

Text: Leaflet No. 3.

Objective: To show that although Joseph was aided by the Urim and Thummim still to exercise the gift of translation required constant faithfulness and effort.

Supplementary References: Essentials, pp. 61-71, 81-83; New Witness for God, Vol. 2, Chaps 6, 7, 8, 23; History of the Church, Vol. 1, pp. 18-31, 71-76; Evans 68-72, 89-103; (See interesting details, Evans 64-67.)

Suggestions on Preparation and Presentation: (1) Show the help received from Martin Harris, Oliver Cowdery and others; (2) Joseph did not translate at his Father-in-Law's home, but lived in a little place purchased from the Hales; (3) Show why Professor Anthon exclaimed, "I cannot read a sealed book"; (4) Present the Book of Mormon in class, showing the portion which replaced what was lost by Martin Harris; (5) Show why we should not plead with the Lord when He or His servants forbid; (6) Describe the seer stone and the Urim and Thummim; (7) Show that most of the Book of Mormon was written by Oliver Cowdery as dictated by the Prophet, and that during all these months the scribe was not permitted at any time to see the Plates.

## Questions for Teachers

1. Why did not the Lord permit Joseph to re-translate the portion lost by Martin Harris?
2. How can you illustrate that the good things we enjoy are obtained only by effort and that God's gifts must be diligently and humbly sought after?

## Fourth Sunday, January 27, 1929

## Lesson 4. Witnesses to the Book of Mormon

Text: Leaflet No. 4.

Objective: To show that God attests His works by evidence that are abundant for those who have a desire to know the truth.

Supplementary References: Essentials 72-80; Ether 5:4; II Nephi 27:12, 13; Doc. and Cov., Sec. 17; (See Doc. and Cov. Commentary, Sec 17); New Witness for God, Vol. 3, pp. 347-357; Evans, pp. 73-85; Young Folks History of the Church, Anderson, pp. 28-32; The Restoration, Widtsoe, pp. 172-191.

Suggestions on Preparation and Presentation: (1) Show that the call of the Three Witnesses was by divine revelation; (2) Try to get your pupils into the attitude of those four men that morning, who knew if they were not rejected, they would see an angel as well as the sacred treasures; (3) Give the lives of these men before their testimony and after, (See Leaflets 1928, Nos. 14, 15, 16); (4) Show definitely the difference between the testimony of the three and that of the eight witnesses—the three seeing "In Glory," the eight, no glory or divine light or messenger; one given at the Whitmer home, the other twenty-five miles away at the Smith home, but just a few days apart; (5) As Joseph and Mother (Mary) Whitmer saw the plates, there were at least "Thirteen Witnesses"; (6) Inspire in your pupils a desire to learn the evidences of God's dealings with men.

## Questions for Teachers

1. What is the significance of the fact that some of the Witnesses left the Church yet remained true to their testimonies?
2. Point out the difference between the testimony of the three and that of the eight witnesses.

## Get the "Kick" Out of Your Work

The man who "doesn't get any kick out of things" won't put any into them; and the greater his zest for living, the stronger his super-tendency will be. If there is that within a man which reaches out responsively to the winsomeness of the Beginner, to the enthusiasm of the Junior, to the will-to-know of the young person, and to the practical problem of the adult, the school that man superintends will have vitality and life.—S. S. Executive.



# PRIMARY DEPARTMENT

General Board Committee: Charles B. Felt, Chairman; Frank K. Seegmiller, Vice Chairman; assisted by Florence Horne Smith, Lucy Gedge Sperry and Tessie Glauque

## WORK FOR JANUARY, 1929

### Preview Questions

1. Read Moses 3:6, 7, and explain what you understand by the "spiritual creation."
2. (a) Why is a knowledge of the Book of Genesis so important to every individual? (b) What does the Book teach the world as to the personality of God?
3. (a) Why was the fall of Adam necessary? (b) Name some of the blessings that came to us through the fall.
4. What application can you make of Cain's question—"Am I my brother's keeper?"

### First Sunday, January 6, 1929

#### Lesson 1. Our Heavenly Home and Parentage

Text: Pearl of Great Price—Abraham 3:22-29; Moses 4:1-5. Bible—Isaiah 14:12-14; Jude 6; Revelations 12:7-9.

Reference: Lesson Leaflet No. 1.

Objective: God is our Heavenly Father and if we truly love and always obey Him we shall sometime return to the Heavenly Home and live with Him forever more.

Memory Gem: "We love Him because He first loved us." (1 John 4:19.)

Songs: "In the Sky Above Us (Hollis Dunn, First Year). "Two Little Hands" (Songs for Children," by W. W. Gilchrist).

Outline:

- I. Our Heavenly Home.
  - (1) With whom associated.
  - (2) Spiritual existence only.
- II. Our Desire for Bodies.
- III. The Council in Heaven.
  - (1) God's plan.
  - (2) A Redeemer needed.
    - (a) The two officers.
    - (b) Which accepted—why?
- IV. The Rebellion.
  - (1) By whom.
  - (2) Their punishment.
- V. The Two Powers—Good and Evil—working now with the Spirit on earth.

Point of Contact: (Adapted from the story, "What Has God Given My Home?"—Book of Life, Vol. 1.)

There was a man who liked very much

to talk to children. One day at the close of school he met some children and asked, "Where are you going?" They answered, "Home." "What is home?" he asked. "Home is that little yellow house across the street," said one. "It is our apartment down there," said a boy as he pointed towards a large building. "Home is where father and mother live," said another.

"Dear me," said the wise man, "Why do you call so many places home?" "Home is where we live," answered one. "I think," said a little girl, "that home is where you live with somebody who loves you and is glad to see you when you come in."

The wise man said, "I think you are right. God put love in the hearts of your parents for you, to make a happy place in which to live. God gave you your home."

This earthly home is not the only home you have ever lived in. I should like to tell you, today, of another home that God provided for you before you came to this earth.

Application: How can we thank God for the great gift of earthly life to us? (Prayer, honoring His name, respect for His houses of worship, etc.)

How can we prepare ourselves so that God will welcome us back to our Heavenly Home? (Service to Him and His creations; clean thoughts, clean living, etc.)

### Second Sunday, January 13, 1929

#### Lesson 2. How the Earth Was Formed.

Text: Genesis 1; 2:1-3. Pearl of Great Price—Moses 2; Abraham 4; 5:1-7.

Reference: Leaflet No. 2.

Objective: Love and Reverence for God are shown by loving and revering what He has created.

Memory Gem: "God saw everything that He had made and behold, it was very good."

Songs: "The Wide, Wide World" (to be sung to the children); "Greeting of the Sun" (Both from "Songs of the Child World," by Gaynor). "God Our Father Made the Night" ("Song Stories," by Patty Hill).

Outline:

- I. God the Creator.

## II. Order of Creation.

- (1) Light.
- (2) Separation of earth and sky.
- (3) Separation of land and water.
- (4) Plant Life.
- (5) Sun, moon and stars—use and beauty of each.
- (6) Animal life—Man.
  - (1) Fish and fowl.
  - (2) Cattle, etc.
  - (3) Man.
    - (a) In the image of God.
    - (b) To dominate over all.

## III. Time required for the creation.

## IV. The Sabbath Day.

- (1) By Whom established.
- (2) Purpose of it.

Point of Contact: Say to the children: "The world is so full of a number of things I'm sure we should all be as happy as kings."

Name some of the things we have that make us very happy. Who provided us with all of them?

Application: If you should give a gift to someone and it was mistreated by them, torn or thrown away, how would you feel?

God has presented us with more gifts than we could count. How are we using these gifts? Perhaps you have some pets, or a beautiful flower garden. In what way are you able to show your appreciation to God for them? (Develop from the children many practical ways in which they can revere and love God's creations through proper care of them and thus show love for God.)

Third Sunday, January 20, 1929

## Lesson 3. The First Parents.

Text: Genesis 2, 3; Pearl of Great Price, Moses 3:8-25; 5:4-11.

Reference: Lesson Leaflet No. 3.

Objective and Memory Gem:

"Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee."

Songs: "Dearest Names" ("Primary and Kindergarten Songs," Thomassen); "Love at Home" (D. S. S. Song Book, No. 46). Also songs listed for Lesson No. 2.

Poem: "All Things Bright and Beautiful."

All things bright and beautiful  
All creatures great and small,  
All things wise and wonderful,  
The Lord God made them all.

Each little flower that opens,  
Each little bird that sings,  
He made their glowing colors,  
He made their tiny wings.

The rich man in his castle,  
The poor man at the gate,  
God made them high or lowly,  
And ordered their estate.

The purple-headed mountain,  
The river running by,  
The sunset and the morning,  
That brightens up the sky;

The cold wind in the winter,  
The pleasant summer sun,  
The ripe fruits in the garden,  
He made them, every one.

The tall trees in the greenwood,  
The meadows where we play,  
The rushes by the water,  
We gather every day;

He gave us eyes to see them,  
And lips that we might tell,  
How great is God Almighty,  
Who has made all things so well.

## Outline:

## I. God's Greatest Creation—The First Parents.

- (1) Their home.
- (2) Honor due them.

## II. God talked with Adam and Eve.

## III. Breaking the Commandment.

- (1) The Commandment.
- (2) The Temptation.
- (3) The Fall.

## IV. The Result.

- (1) Driven from Garden.
- (2) Changes in the earth.
- (3) Labor and pain.

## V. Plan of Salvation Revealed.

- (1) The Angel's message.
- (2) Adam and Eve rejoice.

Point of Contact: The head teacher might recite to the whole class the poem "All Things Bright and Beautiful," or the teachers may repeat it in their individual groups.

Name some of the things which our poem tells us God made for us. (Discuss the creation of light, vegetation, etc., leading up to the greatest creation, that of man.)

Application: Here is an opportunity of using the memory gem for the application. After explanation and memory work you will find it will be easy to emphasize the love and honor we should feel for the first parents.

Fourth Sunday, January 27, 1929

#### Lesson 4. Earth's First Children.

Text: Genesis 4; Pearl of Great Price, Moses 5; 6:1-10.

Reference: Lesson Leaflet No. 4.

Objective: Those who serve the Lord are safe from great temptation.

Memory Gem: "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door."

Songs: "Obedience" (Primary and Kindergarten Songs," by Thomassen); "I'll Serve the Lord While I Am Young," (D. S. S. Song Book, No. 159); "Two Little Hands" (Songs for the Children," by Gilchrist); "In the Sky Above Us" (Hollis Dann—1st Year).

Outline:

- I. The First Children.  
Taught to do right.
- II. Cain and Abel.  
Their characteristics.
- III. Their Offerings.  
(1) The love offerings.  
(2) The Selfish Offering.
- IV. Result of Greed.  
Cain's Punishment.

Point of Contact: I am going to tell you of two boys. See which one of them you would like for your playmate. Ted is a boy who is always happy and kind. I think the reason for this is because he is always obedient. Mother never asks him to do a thing but he is always ready. He is never absent from Sunday School and I am sure he loves his Father in Heaven.

Bob is quite different. He doesn't do a thing his mother and teacher ask him to. I have known him to go to the park during the Sunday School period. He is usually cross and unhappy.

Which boy would you choose for a

playmate? Which would Heavenly Father love most? Why?

Application: Suppose some Sunday you should want very much to go to the canyon. You may think: "Oh it is only for once. It won't hurt to go just today. You may go and have a very nice time. The next Sunday comes. How would you feel? Where would you like to go? Would it be easier to do right and go to Sunday School, or to do wrong and go somewhere else?

Why is it dangerous for us to become angry? Jealous? etc. (Develop the thought that through once listening to the evil tempter it is much easier to do so again.)

#### The Review of the Previous Sunday's Lesson

Too often the teacher will commence her review with some such questions as "What did you learn about last Sunday?" or, "What was our story about last Sunday?" The teacher fully deserves the blank expression that the children respond with. Space will not permit a discussion of the many splendid methods of review, but it is the leading question that seems most difficult for the teachers in our department.

Perhaps an example may be helpful. Let us take Lesson No. 3:

"Who would like to tell of the most beautiful garden ever made?" "Who planted it?" "For whom was it planted?" "Did Adam live in it alone?" "Why didn't Adam and Eve stay in this garden forever?"

In some instances the questions may lead up so well to the lesson for the day that no other point of contact may be needed. This could easily be true of Lessons 3 and 4 for January.

### Take Care of Me

You had better take care of me. Perhaps you don't think much of me at times, but if you were to wake up some morning and realize you did not have me, you would start that day with an uneasy feeling.

From me you get food, clothing, shelter and such luxuries as you enjoy.

If you want me to—badly enough—I'll get you a twelve-cylinder automobile, and a home on the Main Line in the finest neighborhood.

But I am exacting; I am a jealous mistress. Sometimes you appear hardly to

appreciate me at all. In fact, you make slighting remarks about me at times and neglect me. Considering the fact that you need me not only for the material things of life, but spiritually as well, I wonder, sometimes, that you neglect me as you do. What if I should get away from you? Your happiness would flee, for a time, at least, and your friends would worry and your bank account dwindle. So, after all, I'm pretty important to you. Cherish me. Take good care of me, and I'll take care of you.

I'm your job.—Selected.

# KINDERGARTEN DEPARTMENT

**General Board Committee:** Charles J. Ross, *Chairman*; George A. Holt, *Vice Chairman*; assisted by Inez Whitebeck

## LESSONS FOR JANUARY, 1929

First Sunday, January 6, 1929

**Objective:** A cheerful heart brings joy to others.

**Story:** Bennie's Sunshine.

Little Bennie lived with his grandmother, in the basement of an old house. The street was so narrow that the warm sunlight could not shine into the low rooms, and grandmother was too feeble to go out of doors. She had been sick now for a week and a kind neighbor came in to help with the work. Little Bennie did errands and tried his best to be useful. And he always smiled.

It was a pleasant spring day and after Bennie had come from the store with a pitcher of milk, he sat by grandmother's bed and told her how warm and bright the sunshine was, and how he wished it would shine into their windows. "Oh! It has been so long since I saw the sunshine!" said Grandmother, and she sighed.

While Bennie watched her she seemed to sleep, and he put on his cap, poured the milk into a bowl and went out with the pitcher in his hand, shutting the door softly behind him. He had a plan for bringing sunshine to dear grandmother. Was not the meadow near, where the sun just shines all day? Surely some of it could be spared for her.

So little Bennie ran all the way till he came to the wide meadow. Then he placed the pitcher carefully down on the grass, so the sun could shine straight into it. "I will wait till it is quite full," he thought, and he began to pick the yellow buttercups that grew all about. He soon had a big bunch, and they were as bright as the sunshine. "Grandma will be so surprised when she wakes up, and how pleased she will be to have the sunshine, after all," Bennie thought. He started for home, with the buttercups in one hand and the pitcher in the other, his face rosy and smiling.

Grandmother was still asleep, so he laid the buttercups on her pillow, where she would be sure to see them as soon as she opened her eyes. He set the pitcher on the table and sank:

"Wake! says my sunshine,  
'Tis time to wake up."

Soon she opened her eyes and the first

thing she saw was the bunch of buttercups. "Why, they are like sunshine!" she said.

"Yes, Grandmother," cried little Bennie, "and I have filled the pitcher with real sunshine—just see!" But when they looked inside, the pitcher was empty; all the bright light had gone out of it.

Grandmother comforted dear little Bennie by telling him that his smiling face was her best sunshine. That even if she could not go into the beautiful world, she was happy with him always, because he always smiled. She called Bennie "Little Sunshine." Don't you think it was a good name for him?

**Gem:**

Who comes here? If a frown, I say  
There's no room for you to stay;  
No room for two upon one face,  
And a smile already has the place.

**Rest Exercise:** Pretend at gathering sunbeams. Have the children run about the group giving handfuls of sunbeams to others. And count the smiles.

**Songs for the Month:** "If You Are Told," p. 45, Kindergarten and Primary Songs, Frances K. Thomassen; "A New Year Song," p. 46, Kindergarten and Primary Songs. Choose one of these to be taught during the month.

Second Sunday, January 13, 1929

**Lesson 1. The Flight Into Egypt.**

**Text:** Matthew 2:12-23; "Sunday Morning in the Kindergarten."

**Objective:** Obedience to the promptings of the Holy Spirit brings protection.

**Supplementary References:** "Jesus the Christ," Talmage, pp. 98, 99-110; "Life of Christ," Weed, Chapter 6; "Life of Christ," by Farrar, Chapter 4.

**Suggestions:** Lead the children to see how wonderfully our Heavenly Father's protecting care was over Baby Jesus. So will we be protected, cared for and led aright, if we will listen to the promptings of the Spirit of God. By being obedient to our earthly Father and Mother, it will be very much easier for us to know what our Heavenly Father wants us to do.

**Outline:**

1. Herod's attempts to destroy Jesus.
2. His power.
3. His hatred.
4. Anger at the Wise Men.



## II. Joseph's Dream.

1. The warning.
2. The angel's appearance; gives instruction.

## III. The Journey to Egypt.

1. Herod Departed.
  - a. Time.
  - b. Mode of travel.
2. Arrival in Egypt.
3. Sojourn in Egypt.

## IV. The return to the land of Israel.

1. The angel comes again with message.
2. Preparation.
3. Arrival of Nazareth.

Gem: Same as for last Sunday.

Rest Exercise: Today we shall learn of the flight into Egypt with the Baby Jesus. Sing a lullaby and pretend to rock the cradle when babies sleep.

Present each child with a cut-out child on which is written, "I will quickly obey." Be sure that each child knows what the cut-out says.

## Third Sunday, January 20, 1929

## Lesson 2. The Childhood of Jesus.

Text: Luke 2:39-49; "Sunday Morning in the Kindergarten."

Objective: Obedience to God's laws brings strength of body and spirit.

Supplementary References: "Jesus the Christ," Talmage, pp. 111-112; Farrar's "Life of Christ," Chapter 5; Weed's "Life of Christ," Chapter 7. Pictures.

Suggestion: Lead the children to see that Jesus was a baby, was just like other children, and had to grow at home. He liked to help Joseph who was a carpenter, always seemed to be anxious to help his parents. He responded to the call of His parents willingly and with a cheerful heart; which made him loved by everyone. How lovely it would be when we help others to do it just like Jesus did.

## I. Joseph and Mary in Nazareth.

1. Home life.
2. Joseph's occupation.
3. Jesus helps.
  - a. Father and Mother.

## II. How we can keep the Christ Spirit.

1. In our homes.
  - a. By being helpful and cheerful.
  - b. Love of parents, brothers and sisters.
2. By going to Sunday School.
  - a. Learning to pray.
  - b. Loving of little friends, etc.

Gem: "Jesus once was a little child, a little child like me."

Rest Exercise: Pretend to be a child like Jesus who washed His face, ears, neck and hands well every morning and carefully brushed His hair.

Ask a child from the Primary Department to sing "Jesus Once was a Little Child" in the Primary Song Book.

## Fourth Sunday, January 27, 1929

## Lesson 3. Jesus in the Temple.

Text: Luke 2:40-52; "Sunday Morning in the Kindergarten," Lesson 3.

References: "Jesus the Christ," page 112.

Objective: Our love for parents is shown by willing obedience.

The splendid approach of this lesson in connecting it with the children's lives, should be carried out. The journey to Jerusalem. The mode of travel then and now. The curiosity of the world in our Temples, and the sacredness in which we hold them, all adds interest to this lesson. Love is the foundation of cheerful obedience such as Jesus showed to his parents. We will be protected and blessed by willing obedience. Lead the children into the different ways that they can cheerfully obey their parents and the results of such willing obedience.

## Jesus in the Temple

## I. The Journey to Jerusalem.

1. Reasons for going.
2. Preparation.
3. The way they traveled.

## II. In the Temple.

1. What people did in the Temple.
2. Not uncommon for boys at the age of Jesus to converse with the wise men.
3. Jesus surprises the wise men with His conversation.

## III. The Return Home.

1. Jesus is missing.
2. Parents anxiously search for Him.
3. Found in the Temple.
4. Love for parents caused Jesus to return with them.

## IV. Our Temples.

1. How we can prepare to go to the Temple.
2. Willing obedience is one of the first steps of preparation.
3. Love for parents creates willing obedience.
4. "I'll go where you want me to go, dear Lord," is built on the foundation of cheerful and willing response to our parents' calls in younger life.

Gem: Review the two gems suggested for the month.

Rest Exercise: Let the children pretend at doing some things that Jesus did to help His father, such as sawing wood, carrying water, piling boards, hammering nails, etc.

# RELIGION CLASSES

*This Department conducted by Harrison R. Merrill, Brigham Young University, for General Church Board of Education*

## Do You Have Any Problems?

During the recent Religion Class convention, Franklin S. Davis, general secretary of the Religion Class Board, read a list of the problems which had been submitted by local stake and ward workers. He then read a list of suggestions also from stake and ward sources.

Since the problems are nearly all local, the best answers no doubt can come from local sources. Perhaps, however, it will be helpful to review both the problems and the suggestions. Stake and ward officers and teachers will be assisting the entire Religion Class program if they will read over these problems and suggestions and then work out solutions and pass them in for publication.

## Religion Class Problems—1928

No. Stakes  
Reporting  
Problem

- 8 Securing attendance at Union Meetings because of:
  - (a) Distance of outlying wards.
  - (b) Duplication of office.
  - (c) Lack of interest.
- 8 Getting Bishoptics to cooperate.
- 7 Finding trained teachers who are spiritually qualified and willing and able to serve.
- 7 Interesting parents in work.
- 6 Obtaining reports from wards.
- 3 Finding time when all pupils can attend and which will not conflict with other organizations.
- 3 Taking care of children who leave with the school trucks.
- 2 Finding meeting places near schools.
- 2 Obtaining finances.
- 2 Maintaining Stake Board of Supervisors.
- 2 Keeping teachers enthusiastic and encouraged.
- 2 Getting Stake Presidency to cooperate.
- 2 Establishing closer connection between Stake and Ward workers.
- 1 Avoiding conflict with Primary.
- 1 Securing supplementary material.
- 1 Providing for 9th Grade students.
- 1 Securing competent choristers.

No. Stakes  
Reporting  
Problem

- 1 Getting cooperation from Junior High School authorities.
- 1 Maintaining and increasing enrollment.
- 3 Have Religion Class work as topic for Ward Teachers.
- 3 Supply more outlines, suggestions, etc., possibly in bulletin form.
- 2 Publish pageants for use in Religion Classes.
- 2 Publish new texts.
- 2 Give more specific instructions at October Conference.
- 2 Hold commencement exercises earlier in the year so as to not conflict with school exercises.
- 2 Hold Ward Conferences earlier in the year.
- 2 Hold frequent meetings of Ward and Stake workers.
- 2 Maintain larger Stake Boards to follow up ward work.
- 1 Begin in earnest at opening of schools.
- 1 Get early attention of Bishops and Stake authorities.
- 1 Adopt a slogan, such as "We stand for greater reverence at home, at school, at church."
- 1 Have one man or one woman for one position.
- 1 Separate older boys and girls and secure men holding the Priesthood to teach boys.
- 1 Publish a history of songs to give the children a historical background for their music work.
- 1 Hold Observation Day earlier.
- 1 Have pupils secure individual text books.
- 1 Send special message from general office to each graduate.
- 1 Practice some phase of graduate work each month.
- 1 Advise Stake and Ward Boards of Education of their duties.
- 1 Send Christmas cards or something of the kind to Religion Class workers in order to give them contact with the general office.
- 1 Reserve seats in the tabernacle for Religion Class workers Sunday morning, since Religion

- Class Conference holds them so late.
- 1 Adopt uniform graduation requirements.
  - 1 Make more frequent reports to Bishops and Stake authorities.
  - 1 Excuse seminary teachers who are Religion Class Superintendents from some classes so they may visit the wards.
  - 1 See that, as far as possible, L. D. S. teachers are employed in the public schools.

### Religion Class Workers Are Solving Problems

A glance at the special activity in which some stakes have engaged will convince the reader that many Religion Class workers are doing some constructive thinking. The complete success of this great work cannot be assured until it becomes as regular as the Sunday School.

Other stakes are invited to report their special activities also, for it is actually in the field of labor that problems are best solved.

Read these notes over and see if you can add ideas to them. If so, send them in.

### Religion Class Features—1928

- Stake**
- Alpine**—Board members all engaged as teachers or principals. Religion Class programs given in Stake Union Meetings. Classes held in chapels—better spiritual atmosphere.
- Bannock**—Religion Class Conferences held in all wards.
- Big Horn**—100% enrollment of L. D. S. and non-L. D. S. students in Cowley.
- Box Elder**—Religion Class Conferences

- held in all wards. 153 graduates.
- Fremont**—Children contributed 5c on Observation Day—\$25. 91 graduates. Stake Board entertainment for ward workers.
- Juab**—Seminary students assisted as Religion Class teachers. Peanut bust given class having most parents attend on Observation Day. Three Religion Class dances and one Stake Board entertainment held. 33 graduates. Religion Class pageant presented at Ward Conferences.
- Maricopa**—Children in Lehi Ward made calendars for their parents showing the days when Religion Class would be held in red.
- Pocatello**—Stake Board gave 8th Grade examinations, thus adding prestige to the work. 8th Grade classes held in evenings with success.
- St. Johns**—Religion Class Stake Board represented at all Ward Conferences. Impressive closing exercises held.
- St. Joseph**—100% attendance of teachers.
- So. Sevier**—Wards reported without special phoning or writing. Stake authorities attend both October and April Religion Class Conferences. All wards visited during year by Stake Board members. Relief Society teachers and Seventies appointed to visit Religion Classes.
- Woodruff**—Purchase of a lantern picture machine and 1,300 New Testament pictures. Organization of a Religion Class at the home of Sister Spencer, where there is no branch of the Church. Union Meetings held for the first time in Woodruff Stake. Reports to general office made regularly.

### Bird Trades

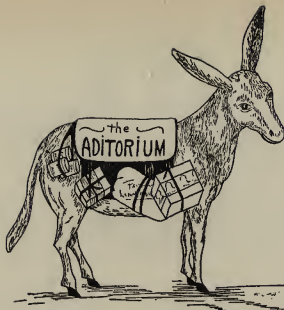
The swallow is a mason,  
 And underneath the eaves  
 He builds a nest and plasters it  
 With mud and hay and leaves.

Of all the weavers that I know,  
 The oriole is the best;  
 High on the branches of the tree  
 She hangs her cozy nest.

The woodpecker is hard at work—  
 A carpenter is he—  
 And you may hear him hammering  
 His nest high up a tree.

Some little birds are miners;  
 Some build upon the ground.  
 And busy little tailors, too,  
 Among the birds are found.

—Our Dumb Animals.



Rub-a-dub-dub  
 The town in a tub;  
 The butcher, the baker, and  
 William and Jarvis  
 All rushing their clothes to the  
 "Quality-Service."

The Company saved the town a  
 quand'ry  
 By building the helpful  
 Royal Laundry.

Did any of you youngsters sympathize  
 with mother or realize how hard her job  
 was when you have seen her over the  
 steaming tub on wash day? She has so  
 many other things to do—cooking, mend-  
 ing, sweeping, taking care of baby, bath-  
 ing you all—that she should not be obliged  
 to do the household washing. Saving her  
 strength to be happy with you all is worth  
 quite a bit, isn't it?

Have you ever been through a laundry?  
 You would be surprised. Everything is so  
 nice and clean, and there is so much  
 machinery to do it efficiently. Do you  
 know what that word means? To be effi-  
 cient is to do the job exactly right. When  
 you are old enough to choose what work  
 you will follow in life, you must aim to  
 be efficient in it. That is, you must know  
 just what should be done in that job and  
 do it exactly as you know it should be  
 done. Then you will be that very scarce  
 article—an efficient workman.

Now a laundry is more efficient than  
 mother. It can do in a few minutes what  
 she tires herself for hours over. And she  
 doesn't get rheumatism either when the  
 laundry does it.

And sister, too, has a chance to read a  
 book or have some fun instead of being  
 only a worn out drudge.

A trip through the Royal Laundry will  
 reveal the efficiency with which we are  
 relieving thousands of women of the hard-  
 est task of all—the washing.

Many people have a mistaken idea of the  
 way we handle the washing. They imagine  
 the clothes are put through some grind-

ing process which wears and tears. This  
 is not so, for in reality we wash and iron  
 scientifically—it is no hit or miss propo-  
 sition. We can do it better because we  
 have the most modern equipment and  
 expert operators and thousands of gallons  
 of soft Refinite water.

The water which comes from the can-  
 yons here is very hard, the degrees of  
 hardness varying with the seasons of the  
 year. We remove this hardness without  
 the use of chemicals—delivering 100,000  
 gallons of absolutely soft water to our  
 wash room every day; and this, together  
 with a mild soap which we make in our  
 plant, is all that we use to turn out the  
 high quality of work for which the Royal  
 is noted.

Recently a prominent social worker  
 visited the Royal Laundry with the pur-  
 pose, she stated, of helping the poor laun-  
 dry girls. As she talked with me it de-  
 veloped that she had a mental picture of  
 girls standing ankle deep in suds, getting  
 their fingers caught in wringers and lift-  
 ing heavy bundles of wet clothes.

"Have you ever been in a laundry?" I  
 asked. She admitted she had not, so I  
 took her through our plant.

She found the rooms bright, sunny and  
 dry, and discovered there were no wrin-  
 gers to mash their fingers or any other  
 machinery of a dangerous nature. The  
 girls were working under ideal conditions  
 where everything is done for their com-  
 fort and convenience.

We handle approximately 40 tons of  
 family washing (dry weight) per week,  
 consisting of about 475,000 pieces. When  
 you consider each piece must be picked  
 up separately a number of times you can  
 realize we have some job. We have 213  
 people in our employ and the payroll is  
 \$3,925.00 per week.

Let the laundry lighten labor  
 Let the laundry lengthen life  
 Let the laundry do your washing  
 Not the washing do your wife.





## A Glimpse of Long Ago

BOOK OF MORMON STORIES FOR THE HOME

By Leah Brown

### CHAPTER 18—HOME AGAIN.

"So our fireside journey is ended and we are to spend New Years together in our mountain home!" exclaimed Papa as he joined the group by the fireside. They were all gathered for their last evening together. Gertrude and Dora sat clasped in each other's arms; Dan and Ned sat silently regretting that their visit was so near to an end; Grandma, Aunt Eleanor, and Mama were in a group by themselves, happy that the babies were enjoying an early sleep, while Grandpa and Uncle George were planning the home trip for the morrow.

"Do you really have to go home tomorrow, Uncle George?" asked Gertrude suddenly, as she gave her cousin a tighter squeeze.

"Yes, I think we have bothered you enough for one time," he answered with a smile. "And we are going to take grandpa and grandma home to spend a week with us."

"Goody! Good!" exclaimed Dan and Dora together.

"But it will be so lonely if you all go at once," protested Gertrude.

"Well, let us not spend our last evening together lamenting over what is to be; let us enjoy the present and be happy that we have been permitted to meet and enjoy such a nice visit together," said Grandpa. "Can we not

spend our last evening as pleasantly as we have done each preceding one?"

"I think we should enjoy our home coming after being gone on such a long journey," said Grandma.

"All right," said Ned, "What shall we do?"

"To begin with, let us sing, 'Joseph Smith's First Prayer,'" suggested Grandpa. "Then we will be ready to hear the resolutions each have formed on the journey, which will help to begin the New Year aright."

Very happily they all joined in. Never before had the song seemed so beautiful, and so full of meaning. When it was finished the children sat silent as if pondering over the wonderful scene just pictured by the song they had sung. Gertrude broke the silence by exclaiming: "Oh, Grandpa, don't you think it is just wonderful that Heavenly Father would send a prophet to teach us as He did the Nephites so long ago?"

"Yes, it is so wonderful that the world does not believe that he was a prophet, or that he saw those glorious Heavenly Messengers. But we know that it is true, and it makes us happy to know that Heavenly Father has sent the true Gospel of Christ once more to the earth; and has given us the record of the ancient people among whom we have been traveling," said Grandpa. "The Prophet has told us so many things, too, which Heavenly Father wanted us to know. He has told us of things that will happen to the world before Christ shall come again, just as the Lamanite Prophet, Samuel, told the Nephites what would happen

when Christ would be born and when He would be slain."

"Oh, I remember that Christ told the Nephites that He would come again," said Ned.

"Yes," said Grandpa, "and the time of His coming is not far distant, when He shall come in glory in the clouds of heaven. And it shall not be for just a short time as when He visited the Nephites; He will come to reign forever upon the earth."

"Oh, that will be wonderful!" exclaimed Gertrude. "How will we know when He is coming?"

"Heavenly Father has given us many signs, just as He did to the Nephites, that we may know of His coming and be ready to meet Him," said Grandpa. "But I will not tell of them tonight; I will leave that for Papa and Mama to tell you after I go."

"Yes, the greatest resolution I made while enjoying the pleasant journey, was to continue our home meetings and teach my children the plan of life and salvation, that they may be prepared to meet the Savior when He shall come," said Papa.

"That is a good one," said Grandpa. "Any more resolutions for this New Year?"

"I resolve to help carry out that resolution," said Mama.

"And we resolve to be here and learn all we can each time," volunteered the children.

"Then we shall say that the New Year's Resolution of this family is to carry out the Home Evening movement," said Grandpa. "And I am sure that if you carry it out well you shall be ready for that great event."

#### AMERICA

America, I love thee more  
Since reading of thy past.  
And 'neath the guiding hand of God,  
A future bright thou hast.  
America, thou blessed home,  
A promised land thou art  
To all who know and keep the laws  
Of God, with mind and heart.

## Little Talks on the Gospel

By Lula Greene Richards

### 10—TITHES AND OFFERINGS

One bright Spring morning Bruce was watching his mother tie up cords on the porch for the flowers to grow up on. The boy had the book of Doctrine and Covenants in his hand and had been reading over some things his mother had read to him on tithing. He wanted to know more about it and asked:

"Mother, why did the Lord say to the Prophet Joseph Smith, 'It is a day of sacrifice and a day for the tithing of my people—' What does that mean?" The mother finished tying a cord and answered her son:

"Sacrifice, as it is used there, means the giving up of something we should like to keep. The Lord wants His people to be willing to return to Him a portion of the blessings He gives to them. This is for the good of His children every way. He could take any portion of the earth and do whatever was best with it, for it all belongs to Him. But He desires all His children to learn of Him and become like Him that they may share and enjoy the glory and power which are always His. When the St. George temple was nearly ready to be dedicated so the Saints could go into it and receive the blessings to be given there, I heard President Brigham Young preach a sermon in the great tabernacle in Salt Lake City. In that discourse he told the people how much means would be required to make the temple ready for dedication. Then he named a certain large portion which he said he was going to pay himself. And he said, "*I could pay the other portion, but—I am not going to do it!*" He said he would not deprive the Saints of the glorious privilege of donating of their means for the purpose stated. He wanted the people to be worthy, and ready for the blessings the Lord had in store for those who would serve

Him; to become pure in heart which will make them unselfish and anxious to do good whenever they can, and make them all happy."

Bruce held the chair his mother was standing on to tie up the cords for the flowers while she stepped down. Then she said she had thought of a story which might help him to better understand the meaning of the word sacrifice; he might bring out another chair and her knitting. He did so and they sat down and his mother told the following story:

"Apostle Brigham Young was a son of President Brigham Young, and was often spoken of as Brigham Junior. He was a pleasant speaker, never made long discourses, always had a good story to illustrate the point he wished to make and was listened to with interest and satisfaction. One Sunday evening he was the speaker in our Ward meeting, and as nearly as I can remember I will tell a story he gave in his discourse at that time.

"He said that before the Manti temple was finished some men who were dealers in live-stock came to Salt Lake City with some very fine horses which they exhibited for sale. If Brigham Jr. had a weakness which was prominent above all his other weaknesses, he confessed the belief that it was an extravagant admiration and love for good horses. (He was an exceptionally good horse-back rider and teamster. He did not say that, but his friends knew it and said it for him.) One of the animals being exhibited seemed to Brigham Jr. the most perfect horse he had ever seen, and he felt that he must purchase it and have it for his own. One of his associate brethren told him that when he wanted a thing he wanted it worse than any one else he ever saw. The price of the horse was five hundred dollars. Brigham Jr. did not have the money on hand, and the owners went on their way, taking that horse with other animals. But within a day or so a lucky

turn in business brought him the required sum, and he at once started to overtake the company and buy the horse. On his way he would pass through Manti, and as an Apostle in the Church, he felt it his duty to visit the temple which was being built there. He did so and met the architect-in-charge, Elder William H. Folsom, who showed him through the house and talked over its prospects with him. The Apostle appreciated and praised the work being done and spoke hopefully concerning it. The architect said the work on the house was being hindered for want of means to purchase material which must be bought for the finishing of the building. And he mentioned five hundred dollars as the sum needed right then in order that the work on the house of the Lord might be pushed forward as it should be. Brigham Jr. felt a strange influence come over him at that moment. The Holy Spirit manifested to him the real purpose for which he was standing there in that unfinished house of the Lord instead of hurrying on to buy the splendid horse he so much desired to own. He took from his pocket-book the check with which he had intended to pay for the horse, indorsed it and handed it to Brother Folsom. And he said the Lord had made Him the humble instrument to furnish the means needed for the work on the temple at that time.

"Brigham Jr. made a sacrifice then, Bruce, of his own personal desires in order to help on the work of the Lord. But he was happy in doing his duty, and he told of it in a happy way to encourage others to think of their real duties instead of their own wishes which they might want very much to have gratified."

Bruce said he hoped he could always be willing to pay his tithes and offerings, and to make sacrifices when necessary, as Brigham Jr. did that time. And his mother said, "That is good, and I am glad you are my little boy."



The Budget Box is written entirely by children under seventeen years of age. To encourage them, the "Juvenile Instructor" offers book prizes for the following:

Best original verses of not to exceed twenty lines.

Best original stories of not to exceed three hundred words.

Best amateur photographs, any size.

Best original drawings, black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be black and white on plain white paper, and must not be folded.

Address: The Children's Budget Box, "Juvenile Instructor," 47 East South Temple Street, Salt Lake City, Utah.

### The Home-Builder

One fine spring morning Mr. and Mrs. Merry Robin flew up into the leafy boughs of an old apple tree to survey the orchard in search of a new home.

They had only just recently returned from the Sunny South where they had flown the autumn before in search of a warmer climate when the autumn winds began to whisper of cooler weather yet to come. Mrs. Merry Robin looked about her with a sharp eye that was full of bright hope.

"And you know, we must have the very nicest home we can build for our birdlings," she was saying to Mr. Merry Robin whose manner plainly showed that he was willing to leave that matter to her which, of course, has been the custom of husbands since Time began.

"I think a home in that balsam tree is best, don't you?" she continued, still looking about her.

"Why, yes dear, whatever you think is best," he replied.

So off they flew to the balsam tree which, after careful inspection,

Mrs. Merry Robin declared was a perfect spot for their new home. Once this matter was settled they began work in real earnest, gathering blades of dead grass and twigs which were wet with dew thus much more easily woven into position.

From a ditch nearby they procured some mud—which is an important material in all nest-building.

The next two or three days they worked early and late in an effort to complete their nest.

At last one night at dusk the nest was finished and they moved into their new home.

The next morning they were up bright and early just at dawn, lifting their clear voices in song, proclaiming to all who wished to hear, that their new home was ready for their birdlings.

Age 14

Cora Smith,  
Randolph, Utah.

### Pictures

A smooth path winding among great locust trees. A blossoming lilac bush. A boy of twelve and a girl of nine picking lavender blooms and



looking shyly between the branches at each other.

An "I like you, 'Berta," from the boy and, blushing, an echoing, "I like you, too," from the little girl as she wriggles her bare toe in the grass.

\* \* \*

A lively party. Gay young folks whirling to stirring music. A sixteen year old girl laughing happily up at a dark, debonair boy of nineteen as he swings her around the floor. His "Gee, you look jolly, tonight, 'Bertha," and her drooping lashes and merry laugh in answer.

\* \* \*

A garden—well kept, luxurious. A moon, vain from looking at her golden radiance in a quiet pool. A woman of twenty-one and a man of twenty-four at the edge of the pool. "I love you, Roberta," passionately from the man and the woman assuring him that he is not alone in his love.

\* \* \*

A small brick house. Four bright youngsters playing tag through the hall. A woman of thirty-four and a man of thirty-seven proudly watching the play.

"I'm proud of our children, dear," and "I think they're wonderful gifts from our Maker, Charlie."

\* \* \*

A fireplace with glowing coals upon the stone floor. Silence. A man of seventy-nine and a woman of seventy-six. A sigh from the woman repeated by the man: "We shouldn't regret it, 'Bertha. Our lives have been full," and the woman's lip trembles as she answers, "Yes, dear, but it's lonely now they're gone."

Age 15

Olive Belnap,  
St. George, Utah.

### Some Real Fun

Betty was a wee little girl. Her mother and father were on a vacation in Europe and she was staying

with her grandmother while they were away. They were going to have a show in Mrs. Babb's big barn. Betty was to be a dancer and there were many other neighborhood children going to take part. Grandmother was going to make lemonade and cake which Ada was going to sell at 2c a glass, also cake. This is the sign they posted around town:

Big Show At Babb's Barn

Come One—Come All

Little Folks 2c

Adults 4c

Refreshments

Everyone Welcome

Soon the big day arrived. Betty was all arrayed in a pretty dress that grandmother had made. All the performers arrived at the appointed hour. Soon the people drifted in. Betty did her part well and received generous applause. As did all the other players. After the show the children counted their money and found they had \$3.00. They bought some balls and a bat and had many good times playing ball in a vacant lot.

Age 10

Miss Gilda Smith,  
Randolph, Utah.

### Just Two Dogs

Oh my goodness gracious me,  
Tell me what is this we see,

One is large,

One is small,

Mama and baby dog is all.

Oh my goodness gracious me,  
Tell me what is this we see,

One is black,

One is brown,

The cutest dogs in our town.

Oh my goodness gracious me,  
Tell me what is this we see,

Both are very, very mild,

The best playmates for any child.

Age 11

Nellie Young,  
R No. 2, Kuna, Idaho.

## Fire

One night last Spring, I was awakened by a shrill voice just outside my window, shouting:

"Fire! fire!"

Half awake and half asleep, I sprang from my bed. I pinched myself, but yes, I was awake. I snatched my house-slippers and kimono and ran downstairs, leaving every door open behind me. I could still hear the voice calling:

"Fire! fire!"

"Where?" asked another.

"Over to old man Johnson's," shouted still another voice.

Now Mr. Johnson was an old, old man who lived in a log cabin across the canal. As I looked toward the house, my eyes met a million flames dancing in the air. I rushed toward the flaming house just in time to see them carry the aged man out, his clothes burnt from his body, his leg also burnt very badly. He suffered much from the wounds, but soon recovered.

Age 11

Leda Chavez,  
Sigurd, Utah.

## A Rose Party

The roses in the woods were chatting to each other. All had on their prettiest dresses because they were giving a party and Miss American Beauty Rose was to be their guest.

The frogs had furnished an orchestra. Miss Canary a solo. Some butterflies were to dance, and two nightingales were furnishing a duet. Toddy Frog had on his long green waistcoat, a yellow vest, and his green spotted tights. He held his head very high for he was to be the butler.

Bobby Chipmunk had gathered nuts.

Mr. Bumble Bee had found honey.

Peter Rabbit had brought carrots and a cabbage from Mr. Brown's garden.

Miss Rabbit had made fresh biscuits.

It was time for the party to begin. The butterflies, bees, and flowers were assembled under a large oak tree.

Around the corner came a small carriage drawn by six white mice. In the carriage Miss Rose, their guest, was seated. She had on a red dress with a bonnet to match and two tiny glass slippers were on her feet.

Toddy Frog met the carriage and helped her out.

The butterflies, bees, and flowers gave her a very friendly welcome.

After they were seated the program began.

First the orchestra played. Then Miss Canary sang. This was followed by the butterflies' dance. Then came the duet.

After the program was over Toddy Toad announced dinner, and led the way to a large toadstool surrounded by small ones. This was the table. It was set with their best dishes and looked very nice.

After dinner they played many games such as fairies play.

When the party ended and Miss Rose had to go she declared she never had had such a wonderful time.

The flowers believed her. Don't you?

Age 13      Jean Lenkersdoofer,  
368 E. Center,  
Logan, Utah.

## I Know

I am young, but ugly and slow,  
But I know the way God wants me to go:


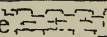



He wants me to be loving and sweet;  
A pleasant smile for all I meet;  
Be obedient and good all day,  
And be happy in work or play.















Age 11      Naomi Haydon,  
R. F. D. No. 1, Box 39, Dolores, Colo.

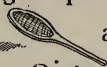








# The Merry Little Grig



and his Good Time






Chapter II





 **A** LONG the  ran the  till he came to a big  that stood ajar. "When I get in that ,




he said, "I shall find my Good Time!" So in the  he went, and lo and behold, there was a garden full of  with a  in the middle and marble  all round, and a great flight of  leading up to the  sat a little  with a little  beside her and a little  on her  upside down, and that was the little princess! "Oho, !" said the  "And why do you wear your  upside down?" "Because," said the , "every-





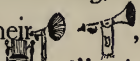



thing is upside down! I was going to play tennis with my  and  and first my  Jack chased the  into the  and lost them, and then he chewed up my  and spoiled it and then he tore down the , and now I cannot play my game!" "Dear, dear," said the , "this will never do!" So first he called .




"You chased the  into the ,


"Now you shall go and bring them out again!" and into the  jumped  and brought out the  in his mouth and laid them at the little princess's . "And now we will mend the ,








said the  and he ran and mended the , as good as new. "But I have no !" cried the .

"But I have!" said the  and he made a low bow and gave the  his .

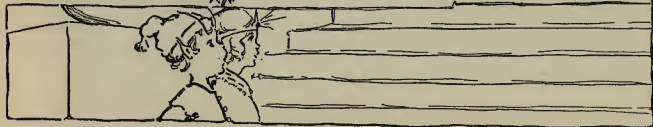
Then the  began to laugh and  began to bark and the  of the  began to ring, ding, dong, and the trumpeters to blow on their , toot, toot. "The  is coming to his !" cried the .

"I thank you, merry little grig! And now you shall come into the  with me and see the  and the .

"Good enough!" said the .

And the  went ding, dong, and the  went toot, toot, and ha, ha, away went the  hand in  with the  into the  to find his .

Good Time.





### Agreed

Poet—The editor has bought my poem, and he is crazy to print it.

Critic—That's what I thought when I read it!

### Can Always "Go Straight"

John: "A street car can do one thing a man can't."

Charlie: "What's that?"

John: "The street car can always go straight, no matter how full it is."

### Not on the Scotch

Cohn: "I see Goldbaum had a terrible fire last night."

Greenblatt: "Vel, he's a nice fellow; he deserves it."

### Those Children

"When I was your age," said the irate father to his six-year-old son, "I was glad to get dry bread to eat."

"You're much better off now you're living with us, aren't you, Daddie?" replied the son.

### Nag Power vs. H. P.

"I hope," said one wife to another, "that you don't nag your husband."

"Only when he is beating the carpets," said the second one. "When he is thoroughly irritated he makes a much better job of it."—Rock Island Magazine.

### A Rummage Sale

Minister—I wish to announce that on Wednesday evening the Ladies' Aid will have a rummage sale. This is a chance for all the ladies of the congregation to get rid of anything that is not worth keeping but is too good to be thrown away. Don't forget to bring your husbands.

### Another Tax

Orator: "And now, gentlemen I wish to tax your memory."

Member of the Audience: "Good Heavens, has it come to that?"—Capper's Weekly.

### Handicapped

Teacher: "Now, Robert, what is a niche in church?"

Bobby: "Why it's the same as an itch any place else, only you can't scratch it."

### A Miraculous Cleaner

Lady of House—Will that cleaning fluid really make things very clean?

Salesman—Say, lady, I rubbed some of it on a copy of Smutty Stories and it turned into the Ladies' Home Journal.

### A Boomerang

"I don't have any more confidence in women."

"Why not?"

"I put a matrimonial advertisement in the paper and one of the replies was from my fiancée."

### There's a Limit

Better Half—I was reading where a man in Chicago traded his wife for a horse. You wouldn't do that with me would you, dear?

Lesser Half—Of course not. But I'd hate to have anyone tempt me with one of those new Chevrolets.

### Notice to Baptizers

Notice clipped from a Kansas newspaper:

"Positively no more baptizing in my pasture. Twice in the past two months my gate has been left open by Christian people, and I can't afford to chase cattle all over the country just to save a few sinners."

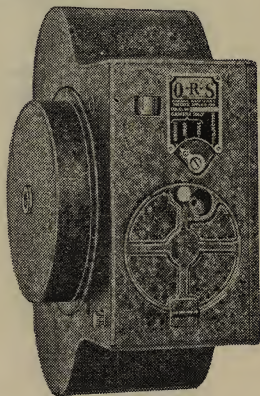


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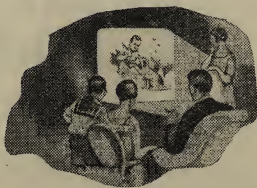
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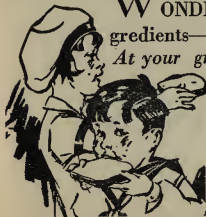
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